XVIII JULY, 1928 No. 10

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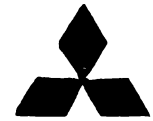

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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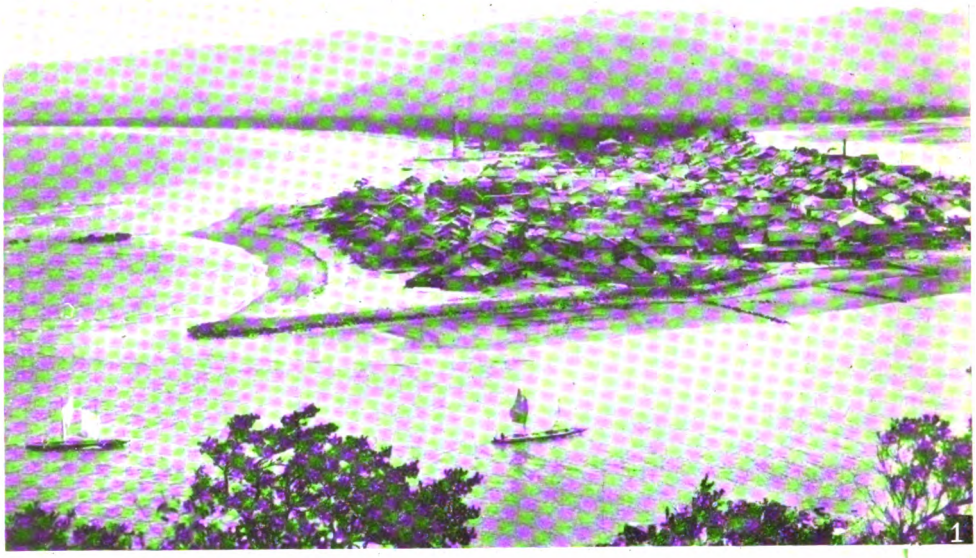
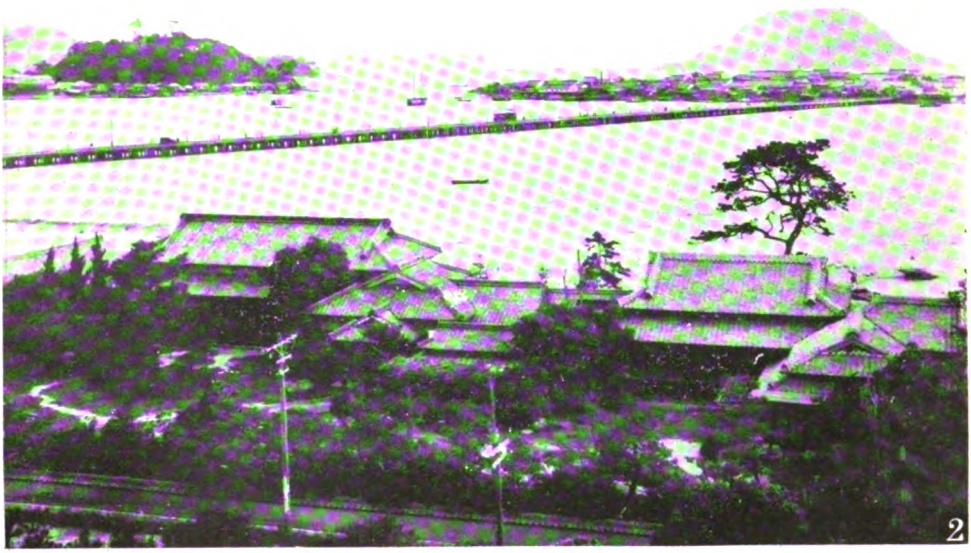
VIEWS OF KARATSU





1. Hirefuru-yama, seen beyond the town of Karatsu. 2. Matsuura Bridge.

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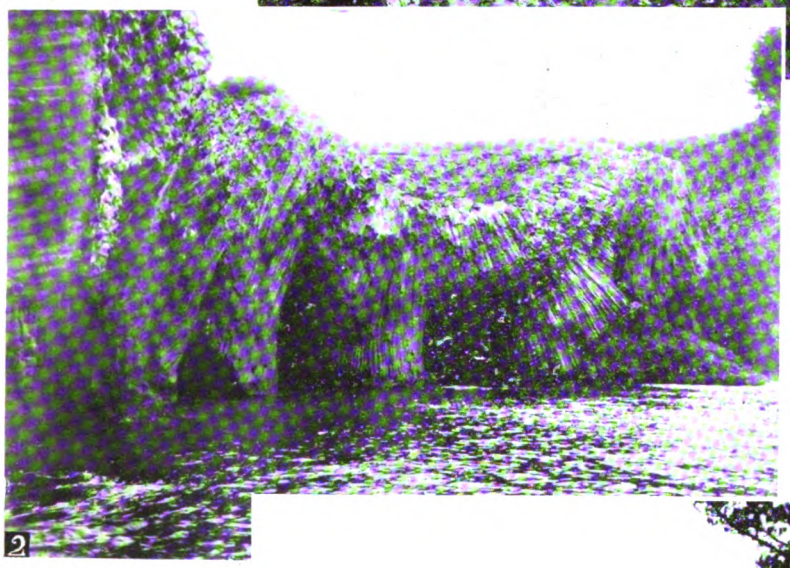
VIEWS NEAR KARATSU

1. The site of Nagoya-jo, Hideyoshi's camp for his Korean expedition.



2. The Seven Caves.

3. Rainbow Pine grove Beach.

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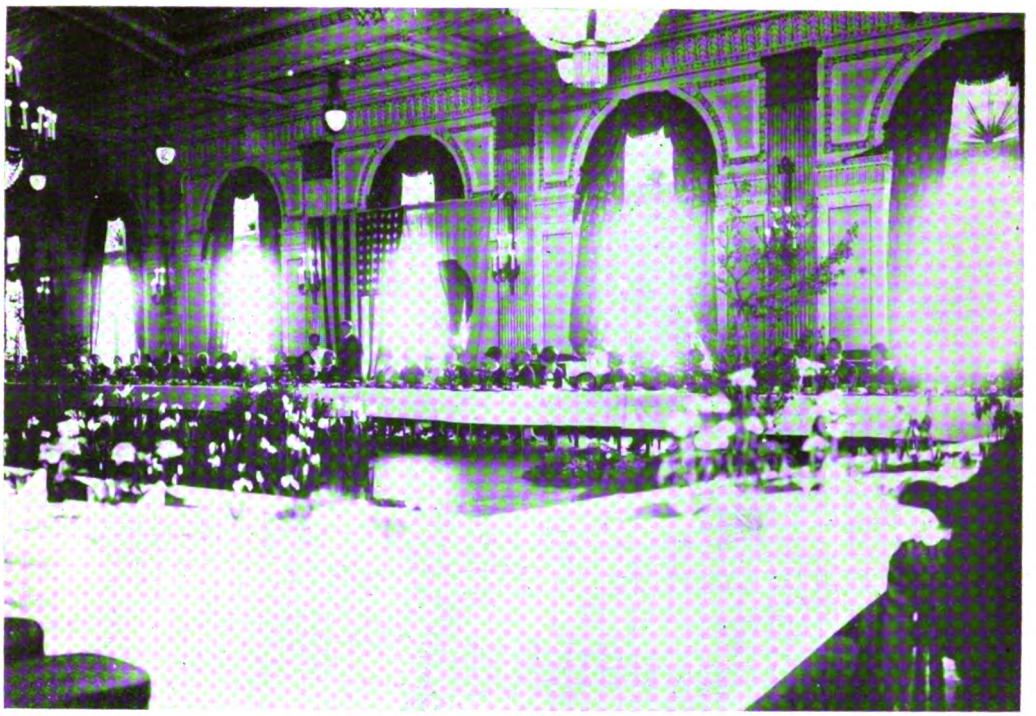

A banquet was tendered the Admiral and officers of the American Asiatic fleet, that visited Japan early this summer, at the Tokyo Kaikan.

M. Z. Okencki, the new Polish Minister to Japan, reached Tokyo recently.

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The ayu (sweet-fish) season opens in early summer. This scene was photographed on the Tama River, near Tokyo.

The famous Gifu lanterns, that contribute to making summer nights beautiful in Japan, and fans, find many fair buyers from now on.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XVIII JULY, 1928 No. 10

China's Unrest and Sino-Japanese Relations

NOTWITHSTANDING the relationship between Japan and China is like that of "the lips and the teeth," so that they ought to be in closer friendship with each other than with any other country, it is a regrettable fact that the Celestial republic is always apt to take an attitude estranging Japan.

In recent years China has been in an anarchic condition without the order of a modern State, a constant irritant against the peace of the Orient. Her warlords take into consideration nothing but spreading their respective influence, which always results in bloodshed.

In her external relations, China is now almost madly struggling to recover her lost national rights and interests in regard to jurisdiction, customs duty, police power, and what not, with little concern about her own strength and ability. Evading payment of her foreign debts, whilst rejecting foreign imports, is her "order of the day," inevitably causing many intricate international troubles.

In the face of the policy taken by China towards her, Japan has endeavored to be tolerant and self-respecting, while helping China to pursue the way towards a healthy national development. The many disturbances in China have inflicted pain upon Japan, who has not infrequently been economically menaced as a result. China, however, has taken no heed of such detriments to her relations with Japan. After the notorious Nanking affair which brought about such horrible consequences, the Tsinan incident occurred to the great detriment of Japanese residents. The atrocities committed by the Southern Army against Japanese are almost beyond description. It seems that they overestimated their own milltary power and instigated anti-Japanese sentiment among ignorant people, who were incited to looting and massacre of Japanese. Were this made light of, it is more than certain that the life and property of the Japanese residents in China, over 900,000, could not be guaranteed.

In this respect, all foreign governments recognize the timeliness and correctnees of the attitude taken by the Japanese Government in despatching troops to Shantung districts.

China, who is known to be very skilful in propaganda, lost no time in appealing to the League of Nations in connection with the alleged invasion of Japanese forces into China.

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It is generally said in China that Japan's policy this time taken respecting the Shantung affair infringes China's independence as well as her territorial integrity. It is, moreover, argued that Japanese soldiers shot at and cruelly killed Chinese Southerners and innocent people with no justifiable reason. It is, however, to be remembered that a step like this taken by the Chinese is typical of their attitude, and it could be easily anticipated that the League of Nations will give no serious attention to such a complaint.

The Japanese Government has presented a detailed explanation of the facts to the League of Nations, but the Japanese people in general seem to be discontented with the too reserved attitude the Japanese Government is inclined to take whenever any trouble with a foreign power occurs.

The Japanese people entertain no hostility towards the Chinese people as a whole. There is no territorial ambition on the part of Japan. But it is generally desired in Japan that her Government should take this opportunity of removing every cause which might endanger the otherwise friendly relationship between the two nations, by chastising some lawless Chinese who are a hindrance to the development of genuine friendship. To punish these riotous men who ignore humanity as well as international sincerity, to give a strong blow to the traditional notion of the Chinese people of humiliating foreigners and to call on the Chinese Government and people for grave reflection upon the matter is a most opportune and rightful step, to which no objection should be made by anybody who possesses an unbiased sense of judgment and understanding the actual condition of China to some extent. Should Japan hesitate to take firm measures, merely depending upon China's promises there is no difficulty to imagine that such atrocities will be repeated.

The Japanese expedition to Shantung Province has no other motive but protecting the life and property of the Japanese residents in that district, as has been repeatedly declared by the Japanese Government. Japan's attitude is no less than fair play for which the Chinese people ought rather to be grateful.

To what extent will the present unrest in China and the Japanese expedition to Shantung, which followed it, influence the trade between the two countries? It is to be feared that for a certain period a boycott against Japanese goods which is one of China's usual measures, may occur in various districts. As has often been experienced by Japanese traders, this kind of hostile measure will but little affect Sino-Japanese trade, because it is not only a loss to some extent to Japanese merchants, but no less damage is given to China herself, whose characteristic shrewdness will prevent it from lasting long; consequently China's anticipated boycott of Japanese goods will do little harm to the latter country in the long run. Admitting that the boycott may give rather serious damage to Japan, she should tolerate it for the sake of the peace of the East in the true sense of the word.

Warfare between Japanese and Chinese troops is unfortunate, momentary as it may be. It may, however, result in bringing good out of evil, by consolidating

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a permanent diplomatic policy between them, as it is proverbially said: "After storm comes calm." Not merely will this be to the benefit of Japan, but one result will be the suppression of the depraved element and the rising of the more wholesome element among the Chinese people, thus gradually recovering national prosperity and promoting the welfare of the hundreds of millions of Chinese citizens. Meanwhile, it will contribute in no small degree to the maintenance of the world's peace. Whether Southerners or Northerners, conservatives or revolutionaries, it makes no difference to Japan, who will welcome any form of Government that observes international faith and maintains the social order of the country.

Sino-Japanese relationship should be much closer than it actually is, and that no national unity is found at present in China, causing problems embarrassing Japan, is very regrettable. No other country in the world is better qualified than Japan to lead China out of her chaotic condition to a safer channel. This national anxiety on Japan's part should be recognized by foreign Powers. Now that the Japanese Government has carried out the drastic step of sending soldiers to the seat of trouble in China, it is sincerely hoped that both nations will be fortunate enough to reach a perfect understanding so as to solve the complex questions so long pending between them, enhancing their mutual friendship as well as the world's peace.

The Japan Red Cross contingent sent to the scene of disturbances in Shantung, to care for wounded Japanese soldiers, photographed in front of the Tokyo headquarters.

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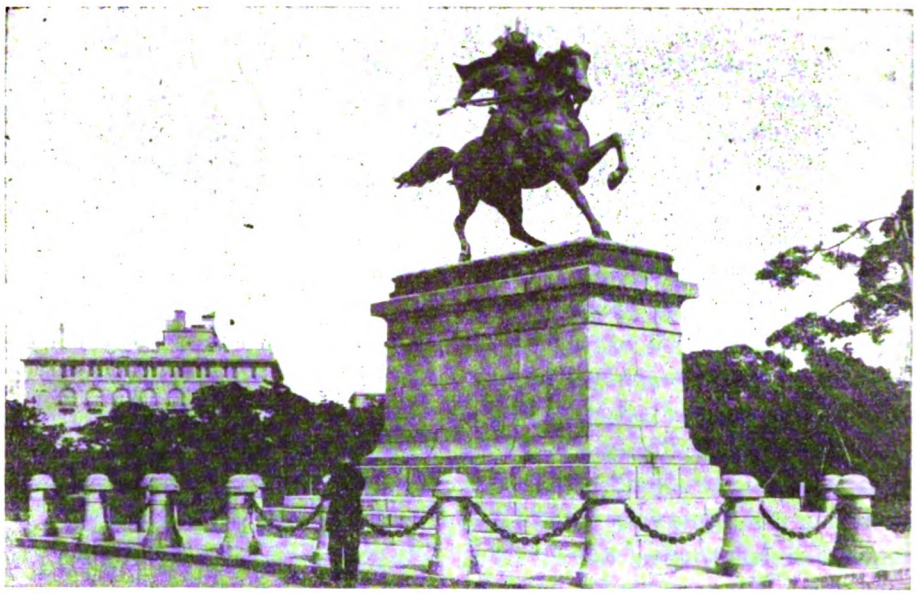

Sessei Okazaki, Master Metal Worker

IN Tokyo among the pines opposite the Niju-bashi of the Imperial Palace, there stands the bronze statue of a gallant soldier on horseback and in ancient armour. This is Masashige Kusunoki, a great loyalist in the period of the Northern and Southern Dynasties.

It was made by Sessei Okazaki, a famous metal worker of Japan. In this country the art of making bronze statues is not so advanced as other arts. But this statue was made from a very skillful plaster figure and shows the master's exceptional ability.

In the 4th year of Meiji (1871), there lived at Kozu, Osaka, the manufacturing centre of Japan, an iron kettle maker called Kamasada, who had no rivals in the city.

He had learned the art from Josetsu of Kyoto and was a master artisan. After the Meiji restoration, all the men cut off their topknots, but he did not follow the new tendency, wearing his hair as in pre-restoration days, indifferent to public ridicule. His obstinacy showed itself in his art, which was uniquely bold, and this style achieved fame and a continuation of orders from big wholesalers in ironware in the city.

He worked diligently, assisted by his young son Choji and another artisan, and was comfortably off.

The world never goes as one wishes. The way of the world cast a shadow on the family of this honest tea-kettle maker, when a famous tea-kettle maker in Kyoto called Ryubun-do, who was quick at seeing changes in the public taste, elaborately contrived the making of different new kettles of light finish, or arabesque design or a strange rock pattern, and won a reputation. Other makers imitated these efforts and strove to put out new pat-

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terns But Kamasada, who was too honest and simple, did not follow the fashion and stood aloof, being content with his traditional manner of working. It was not long after that he began to experience a daily decrease in the orders placed with him. To make the matter worse, two neighbouring artisans jointly invented a fine pattern, and it obtained public admiration. His patrons among wholesalers gradually transferred their orders to these progressive makers, until his workshop sometimes had little work to do, which was very keenly felt by him, as he had little money saved.

For a while his family subsisted by selling their property. Soon they were in dire want. Kamasada found no means to meet the exigency but to visit his old customers and beg for orders, against his principle, which he much regretted. He visited them, but none was willing to order any old patterns, but wanted the latest fashion, for which they would give him good orders. This reply to his application gave so much offence to his singularly obstinate nature that he flushed a fiery red and left for home.

On his way back, he had in mind no means of raising money, and he cursed the world bitterly. When he came back home, he saw his wife worrying about food to eat to-morrow, and he had to drop his head in melancholy.

Looking in the workshop, he found there his son Choji, hammering something.

"Have you been offended by an order for a new pattern, father?" he inquired with a look as if he had shouldered the responsibility for the support of his family.

"Yes, that's it, Choji," the father replied, "I have been disgusted at the ignorance of people, who are delighted simply with novelties, without knowing how little they are worth. You are aware of the poor ability of our neighbours."

Choji, out of his anxiety about their poverty, held a different view from the father's, which seemed to him to be wrong. He said to him:

"But if our customers so much want the new pattern, we may make it ourselves, as you know from your long experience how to make it, I suppose. What do you say to trying that and regaining their custom, father? That's business. The old rice dealer has come and pressed us for payment and the charcoal dealer and pawn-broker have. . "

"Nonsense!" the father took him up, "what frivolous ideas you have! How can you observe the instructions left by my late master, Josetsu, that way? Do you not understand that articles of good outward appearance are a fashion and will soon go out of use and that it is the spirit of master artisans to be faithful to the way of their own and to hold up their position? Don't worry yourself about the question of food! We must not be so mean as to seek money by imitating our neighbour's unsound product, even though we should starve to death."

Kamasada's wife in the inner room heard his roaring, but she kept silent and only wept, as she knew all about his nature.

Soon, the parents and son were in bed, but worried about the matter and could not sleep for the long autumn night, while the singing of insects behind the house struck them with more grief.

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Night after night they slept badly, and Kamasada, when asleep, suffered from nightmares. Poverty makes a man dull-witted. He did not lack in good sense and wisdom, but was obstinate over it. In one or two months, he contracted many debts and sold off his household effects to keep body and soul together. At last, it became impossible for him and his family to put off the payment of accounts with mere excuses, which compelled him to make up his mind to visit a relative in Kyoto and ask for a loan, whom he had not relied upon in the least. He went by a river boat.

It was on a frosty morning. It was a very long while since he last visited the house, but he could not even buy a present for it, to his great embarrassment. When he stood before the entrance of the house, he perceived something unusual. He was shown into a room, and felt uneasy, as there was the smell of incense-sticks, perhaps from the inner room.

He was then told of the death of the old mother of the house at the age of 80, the previous night and was thanked for his timely and early visit of condolence, for which his coming was mistaken by the family. He had nothing to offer before the tablet of the deceased. Nor could he dare to tell about his business. He was at a loss what to do.

In his house, Choji, the son, getting up in the morning, did not find the father, and having inquired about him of his mother, he was told with tears of where he had gone. He was much vexed by the circumstances, under which his father had to visit the relative quite against his previous determination. But he did not remain long in mortification. He decided to make himself a tea-kettle such as invented by the neighbours and to triumph over them, who had thrown him and his parents into their present distress by taking over their customers.

He entered the workshop and gathering scraps of metal scattered about, he heated and beat them repeatedly, trying to find out for himself the secrets of the rival. He tried it overnight, but could not make anything of the kind.

For some days and nights he laboured to think out a process, but in vain and became emaciated with care and anxiety. Kamasada, the father, visiting the relative, did not dare to ask for money at first, but when he thought of his family left penniless and without food to eat, he could not hesitate any longer. Bearing the humiliation and much against his own wishes, he raised an amount of money, which he despatched to Osaka, enclosed in a letter, in which he wrote the circumstances in detail. He himself stayed at the house to find a suitable occupation.

Meanwhile, Choji visited a chemist's shop, favoured by his rivals, and tried to learn the chemicals used by them, but in this he was also unsuccessful. His young heart was broken. The mother was much worried about his health and tried to dissuade him from his labour.

He was of unyielding spirit, perhaps inherited from his father, and would not listen to the mother's advice. But on the contrary took more trouble than before. At dusk or at early dawn, he would stealthily go to the workship of his neighbours and standing before it, would try to find out something. But there was not the slightest clue, and several days passed.

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One snowy day he passed as usual the workshop of Tashichi, one of the rivals. He stumbled over a pile of snow and his clog-thong became broken. Tashichi's workmen laughed loudly and rudely. He felt ruffled and took them to task for it, when one of them opened the door of the workshop. At that moment he smelled a bad odor, which very faintly issued from the house. He quickly perceived what it was and ran back home barefoot, forgetful of a pain in the leg and chagrin at the workmen's ridicule.

"I see it now, I see it now! It is tooth-dye! It is bitter tooth-dye!" he cried as he entered his house and saw the mother. His coat was covered with mud and he spoke in confusion. The mother was amazed and speechless, only looking at him.

Tooth-dye was generally used then for colouring metalware. All iron kettle makers used it. The older it was the more it was valued. When their workmen started in work for themselves, they used to be given dye by their masters out of the old stock. Some of them held dye as old as one hundred years. Kamasada had of course a stock of it handed down from his father. But childish Choji had not thought that his neighbours used that common chemical for colouring their novelty.

Choji having got a hint from the smell of tooth-dye, his cleverness taught him the secret of making the *kogai* pattern of his neighbours. His thoughts were concentrated upon the work more than before, until he could make an iron-kettle with a finer colour than any of his rivals.

With this new product not only did he soon regain his custom, but his fortune rose suddenly and his business prospered more than before. He called back his father from Kyoto and they enjoyed again a confortable life.

This young Choji later made the bronze statue of Kusunoki Masashige in front of the Imperial palace in Tokyo. Then he was known as the master, Okazaki Sessei.

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The Mitsui Plutocracy

THE Mitsui are a power in the Japanese economic world as great as the Mitsubishi. There are eleven head and branch families of them, whose total wealth is estimated at something like five hundred million yen. They are interested extensively in different trades and industries. The Mitsui Gomei Kaisha is capitalized at 300,000,000 yen, and there are six companies under their direct control, six companies under their practical control and seventeen subsidiary companies.

They may be regarded as not simply the Mitsuis of Japan but the Mitsuis of the world. The principal figures of the plutocracy and those who play leading roles in its administration are described in the following lines.

Dr. Takuma Dan

Dr. T. Dan is the "premier" of the Mitsui Kingdom. He was born in Fukuoka, Kyushu, and is 69 years old. At the age of 13, he accompanied Viscount Kaneko to America, where he entered the Boston High School and then an engineering college, in which he studied minerology until he returned to Japan. On his return home, he at first taught English in the Osaka English Language School, after which he obtained employment in the Government, at whose Miike Colliery he served. Subsequently, this colliery was transferred to the Mitsui House, but he remained in service there as the chief engineer.

His ability was soon recognized by the directors in Tokyo, who gradually promoted him and at last brought him to the Tokyo head office, in which he advanced with rapidity and was finally made Chief Managing Director of the Mitsui Gomei Kaisha as at present. He is a Doctor of Engineering and is a leader of minerologists in Japan. He is a serious-minded man with a good character, an old gentleman of the American type. His fine personality and profound learning fit him for his responsible position. He is popular among the public as well as among his subordinates. Unfortunately his health is not very good.

Mr. Nagabumi Ariga

Mr. N. Ariga is Managing Director of the Mitsui Gomei Kaisha and is next in position to Dr. Dan. He is 64 years old. In 1889, he graduated from the Law College of the Tokyo Imperial University, and soon entered the Department of Agriculture and Commerce. But this position he left shortly afterwards, and became connected with the Mitsui House. At first, he was the manager of the Mitsui Family Council, and was gradually given higher and higher positions before he assumed the present post of "home minister" of the Mitsui Kingdom. He is very grave, in which he much resembles Dr. Dan. He raises no barrier in association with others, and in everything he displays his characteristic simplicity and soberness. He does not have anything of the arrogance which men of his position often have, and his modesty which makes him easy to be acquainted with have won him popularity among his subordinates. Formerly, he was so interested in politics that he was an active

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member of the Seiyu Party. But later he gave it up and at present he devotes himself entirely to the Mitsui company.

Mr. Kikusaburo Fukui

Mr. K. Fukui is 63 years old, one year younger than Mr. Ariga. He is also a Managing Director of the Mitsui Gomei Kaisha. He is the "foreign minister" of the Mitsui Kingdom. In 1883, he graduated from the Tokyo Higher Commercial School at the age of 18, and at once was employed by Mitsui & Co., serving at first in their Shanghai office. Since then, he successively served as manager of the Singapore office, of the Hongkong office, Chief of the Investigation Section and Manager of the Business Department of the head office, manager of the Osaka office and Manager of the New York office, until he was made Managing Director of the company in 1909. In 1918, he was appointed additionally Director of the Mitsui Gomei Kaisha, and was then made exclusively its Managing Director in 1919. He has great talent, and ready wit. He is as indispensable to the company as Dr. Dan and Mr. Ariga are. He accompanied Prince Saionji, who attended the Paris Peace Conference as the Japanese Envoy, and subsequently he was decorated with the Third Order of the Rising Sun. He is a man of good taste, being fond of pictures and literature.

Mr. Tokutaro Sakai

Mr. T. Sakai is Director and Chief Secretary of the Mitsui Gomei Kaisha. He was born in Aichi Prefecture. He graduated from the Rikkyo University and then studied at Harvard University, from which he graduated and has the degree of M. A. On his return to Japan, he at first served in the Foreign Department, in which his faithfulness and diligence were recognized by his superiors, who promoted him to Chief of the Section of Information; and he was much appreciated there. But he left the government service and entered the Mitsui Gomei Kaisha, in which he was at first the Chief of the Investigation Section and was then appointed a Director. His affability and integrity found much favour with the President, Baron Hachiroyemon Mitsui, who listens to anything he recommends and entrusts to him the legal seal of the President. This fact reveals his whole character. He is the "keeper of the privy seal" of the Mitsui Kingdom.

Mr. Yunosuke Yasukawa

Mr. Y. Yasukawa is the Managing Director of Mitsui & Co. He was born in Kyoto and is 59 years old. In 1889, he graduated from the Osaka Higher Commercial School at the age of 19 and entered the employ of Mitsui & Co. at a monthly salary of 8 yen. He was trained in business in the head and Osaka branch offices of the firm, after which he was promoted to manager of the Bombay office. Soon afterwards, he was sent to Europe and America. When he came back to Japan, he was made manager of the Kobe office, and was then transferred to the Tientsin and Dairen offices in succession. Later, he was promoted to manager of the Business Department of the head office and was finally appointed to his present post. He does not look important and has the appearance of a village chief. But he has a clear head

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and is regarded as a man of business ability unsurpassed among the past and present men of the Mitsui. He is courageous and alert. Shouldering the big responsibility of the management of Mitsui & Co., he is of a type similar to Mr. Fukui in the Mitsui Gomei Kaisha.

Mr. Seihin Ikeda

Mr. S. Ikeda is the "minister of finance" of the Mitsui Kingdom, being practically the head of the Mitsui Bank. This bank is capitalized at 100,000,000 yen, of which the larger portion is held by the Mitsui. The President of the bank is Mr. Genyemon Mitsui, and Mr. Ikeda is their Managing Director. He is 62 years old and was born the eldest son of Narioki Ikeda, *karo* of the Yonezawa clan. After graduating from Keio University, he studied at Harvard University. For years after returning to Japan, he was connected with the *Jiji* newspaper as a writer. Afterwards, he entered the Mitsui Bank, in which he successively served as manager of the Ashikaga office, vice-manager of the Business Department of the head office and its manager, before he was appointed to his present position. He is not only the financial genius of the Mitsui, but a leader of the financial world of Japan. When the present Tanaka Ministry was being organized, he was spoken of as likely to be chosen as Finance Minister.

Mr. Naojiro Kikumoto

Mr. N. Kikumoto is Managing Director of the Mitsui Bank, and is an able assistant to Mr. S. Ikeda, the practical chief. He was born in Miye Prefecture and is 59 years old. In 1892, he graduated from Keio University, and entered the Mitsui Bank, in which he consecutively filled the positions of manager of the Fukagawa and Osaka offices and of the Business Department of the head office, and finally he was chosen for his present post. His thirty-five years' service received the due consideration of the executives of the Mitsui, when appointed to the present position, but it must not be concluded, however, that he was so promoted simply in recognition of his long and faithful service, for it was mainly his ability that won it. He is an affable man, and is noted for his executive ability.

Dr. Tamaki Makita

Dr. T. Makita is the Managing Director of the Mitsui Mining Co., Ltd. Mr. Morinosuke Mitsui is the President, but the real power is held by Dr. Makita. Dr. Makita was born in Osaka and is 58 years old. In 1895, he graduated from the Mining and Metallurgy Department of the Engineering College of the Tokyo Imperial University. Then he made a tour of Europe and America. Upon his return to Japan, he was employed by the Mitsui House, in whose Miike Colliery he served as a mining engineer under Dr. T. Dan, the Chief Engineer. His personality and ability were soon recognized by Dr. Dan, who gave him his daughter in marriage. He rapidly advanced until he was appointed to the Board of Directors of the Mitsui Mining Company. He is a scholar and a man of talent and tact. He received the degree of Doctor of Engineering in 1915.

Mr. Hisao Okumura

Mr. H. Okumura is the Managing Director of the Toshin Warehousing

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Company, Ltd., which is under the direct control of the Mitsui. He was born in Gifu and is 61 years old. He was adopted into the Okumura family. Having graduated from the German Association's School, he found employment in the Mitsui Bank and then was transferred to the Toshin Warehousing Company, in whose branch offices he served as manager until 1919, when he was chosen their director and managed their Kobe office. In 1921, he was transferred, on promotion, to the Tokyo head office. He has a head for detail and is steady and circumspect. There is, therefore, no showiness in his method and he "plays safe." This befits him as bearing on his shoulders the whole responsibility of the Toshin Warehousing Company. He has a taste for pictures, literature and *utai* (*no* recitations), the last-mentioned of which is his hobby, in which he claims considerable skill.

Mr. Umekichi Yoneyama

Mr. U. Yoneyama is the President of the Mitsui Trust Company, Ltd. He was born in Tokyo and was adopted into the Yoneyama family. He is 60 years old. He graduated from the Aoyama Gakuin, and then went to America, where he stayed for eight years and studied law and literature. When he came back to Japan, he considered seriously which career to take up, political or literal. But he started in quite a different line, and entered the Japan Railway Company. Subsequently, through the recommendation of Mr. S. Ikeda, he was employed by the Mitsui Bank, in which he was promoted from one position to another, and managed consecutively the Yokohama and Osaka offices, and in 1909, he arose to a directorship. He at last made himself a mainstay of the banking house, as is Mr. S. Ikeda Recently, he left the bank and was appointed to his present position of president of the Mitsui Trust Company, Ltd., which was created by the Mitsui after the earthquake. The trust business had been long studied by Mr. Yoneyama, and as a result he projected the trust company. In this business, too, he has exercised his skill so well that the firm is now considered the best of the kind in Japan. He is a man of versatility and many tastes as might be expected from one who once thought of entering the literary world. He is a good writer, but is better at *haiku* (epigrammatic poems) of which he is quite proud.

Mr. Tatsuji Noyori

Mr. T. Noyori is the managing director of the Mitsui Life Insurance Company, Ltd. He was born in Fukui Prefecture and is 49 years old. In 1905, he graduated from the College of Law of the Tokyo Imperial University, on which he entered Mitsui & Co. and filled successively the positions of manager of their Metal Department, Business Department and Osaka office In 1927, when the Takasago Life Insurance Company, Ltd. came into the possession of Mitsui, he was chosen managing director. He is an affable man. He has a good head and has made a rapid rise. The insurance business is a new enterprise for Mitsui, and Mr. Noyori's progress is being watched with interest.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XII

(continued)

RELICS OF THE EMBASSY

One of the most important of these is Hasekura's letter to his son, which is his only autograph epistle extant and throws light on the return journey of himself and his suite. The original Japanese is something illegible and in some parts difficult to decipher.[1] The following is a literal translation:

"I have pleasure in informing you that I arrived in Nueva Espana in the 3rd. m. of this year and in Luzon on the 20th. day of the 6th month, all being in safety during the voyage. We earnestly wish to return [soon], but some delay is necessary, for the goods to be sent [to Japan] must be purchased here and a ship built. We shall assuredly return in the 6th month of the next year, which will be a satisfaction to you. All have got safely so far on the journey. The three retainers of our clan of Sendai and army servants are all in good health. Three men, Seisuke, Ichisuke and Daisuke deserted us in Nueva Espana. Some of those who came from Japan to meet us died on board ship, and their goods were all lost. Present my compliments to —— Serve our Prince faithfully. Frequently visit Uchu and his family. This time I cannot write minutely, being in great haste. I shall write again.

The 22nd. of the 6th. month:[2] Nagatsune
from Luzon. (written seal)[3]

P. S. As I write in haste I cannot send letters to Ono Nagato who wrote to me and to other kind friends. Explain this to them.

To Hasekura Kanzaburo Do. Rokuemon

The embassy took many gifts to Europe and brought back a goodly number in return. There are several valuable mementos of Hasekura's sojourn at Rome. These relics were for long unknown save to a few members of the Date family, and when they were first publicly exhibited in the 9th. y. of Meiji (1876) on the occasion of the Emperor's northern visit they aroused much interest.

The chief in importance is the portrait of himself which Hasekura brought from Rome. It is two feet, nine inches by two feet, two inches. It was painted by a famous Italian artist. Though the colour has somewhat faded and the canvas has

1. The original is in possession of the Date family. It has not hitherto been published either in Japanese or translated.
2. The year is not mentioned; probably it was the 4th. or 5th. of Genwa (1618 or 1619).
3. As in the preceding note.

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been damaged by moths, the keen and courageous face of Hasekura is clearly visible. He looks over forty years of age; his hair is knotted on the back of his head. He wears a black garment of mediaeval monastic pattern, the sleeves of which are narrow and, like the collar, laced. A cross hangs on his breast and in his girdle is a Japanese small sword with a shark-skin hilt, a long red cord being attached to the upper part of its sheath. His hands are joined and he is gazing in adoration on the figure of Christ on the cross.[1] The Date family's record and another book say: "The King of Namban probably feared that the Japanese who might see his portrait would not be able to judge whether it was a true one or not, so he sent Hasekura's portrait as well; and Masamune admired him for his sagacity in doing so." The author had on one occasion an opportunity of examining Hasekura's portrait, the letter of the Roman Senate, referred to above, and other articles—all of them rare antiquities which revive the reality of those days for our memory and interest. It was not merely to establish intercourse that Masamune, brave and intelligent as he was, sent his messenger abroad, but in pursuance of a deeply laid scheme. From the portrait of Hasekura, whose countenance has a noble and dignified look, we can easily see that he was no ordinary man.[2]

The diploma given by the Roman Senate to Hasekura is illuminated in gilt letters on a sheet of parchment two feet, two inches long and two feet ten inches wide. The lower part of the letter being injured and worn, stamp and signatures are not distinct. The margins of the letter are decorated with printings. That in the centre

1. A foreign writer thus describes the portrait: "The portrait of Hasekura, half life size, is painted on canvas, which is somewhat torn at the edge, and the paint is cracked here and there, but the work could be completely restored. Hasekura is represented in a kneeling posture, his hands crossed on his breast. The state of the colouring does not first sight permit one to discover whether he is dressed in Japanese or European style, but apparently the custom is mixed, for some details are not Japanese, while his belt and sword are most decidedly so. On one finger he wears a European ring, but his hair is cut and dressed in the old Japanese style, and he wears a short moustache. His features are regular and symmetrical, and his expression of face, though very serious, is very pleasant."

2. A portrait of a Japanese hangs in the Borghese Gallery at Rome. It is about seven feet by five. Features and complexion suggest a realistic presentation; the moustache is retained. He wears Japanese costume of haori (coat) and hakama (trousers): the former is figured with susuki (a long slender grass, Eularia japonica) and deer, the latter with a susuki pattern having three lines on the upper part and a blue and yellow ground. The robe has the same figuring as the hakama. The long sword, about two feet, seven inches long, has an iron guard decotated with stars; the hilt of the small sword is made of shark-skin and the sheath has a red cord. On his feet he wears figured tabi (socks) and straw sandals. The countenance is intelligent and dignified, exemplifying the characteristics of a samurai (member of the military class) of feudal or mediaeval times.

When I first saw the lithographed facsimile of this portrait and inserted it in my work Sekai ni okeru Nihonjin, I did not take the portrait to be that of Hasekura, for it was rather obscure in colour and seemed to represent a man twenty years younger than he. Recently, however, I have got a new photograph from the original, similar to the photograph in the Königliches Museum fur Volkerkunde at Berlin. Comparing this with the portrait which Hasekura himself brought home and with each prefixed to *Relatione della sollenne entrata fatta in Roma da D. Filippo Francisco Faxicura*, etc., Roma, 1615; Amati's *Historia*, Roma, 1615; and the German translation, Ingolstatt, 1617 (in Watanabe Library), which has been reproduced at the beginning of the present section, I am rather inclined to say the portrait in Rome is probably that of Hasekura.

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of the upper part represents the triumph of the Church in Oriental countries obedient to all-powerful Rome; that on the right depicts the ancient legend of Romulus the founder of Rome being suckled along with his twin brother Romulus by a she-wolf, after being thrown into the Tiber; that on the left delineates the ancient Roman standard with the inscription, S. P. Q. R. (Senatus Populusque Romanus) and a cross; the figures in the upper right-hand corner and lower right and left-hand corners are coats of arms or crests, presumably those of Roman Senators. The figure in the upper left-hand corner is what in European heraldry is called a fylfot 卍, one of the signs of the Kabbalah, the school of mystic philosophy once prevalent among the Jews. In European public documents of this nature it is customary to insert the coats of arms of important persons connected with the matter, and the upper left-hand corner is in heraldy regarded as the most honourable place. There is reason to presume, therefore, that this figure must be Hasekura's crest as painted by an Italian artist, for both *manji* or fylfots in two different forms (卐 卍), and crossed arrows are used as crests and symbols in Japan. If the figure be Hasekura's crest, the artist must have somewhat modified it in his drawing. In all the spaces between these figures are painted trophies, symbolical of ancient and mediaeval victories so as to complete the decoration of the whole border. The same symbol 卐 is to be found in Hasekura's portrait appended to an old Latin book and reproduced at the beginning of this chapter.

The pictures of the Madonna, called "Tentei Miei" or "angel's figure," is a splendid painting in oils; she is represented embracing her son Christ, with several priests about her, and in the upper part of the picture are five angels. The portrait of the Pope, called "Namban O," or "King of the Southern Land" is a large oil-painting about five feet square, much faded and peeled. This is supposed to be a copy of the portrait of Paulo V. by an Italian artist, which now hangs in the Borghese Gallery. This portrait and the three swords called "Roma ken" presented to Masamune by the Pope, are now in the possession of Count Date. With these articles, a seal, a monastic costume, a table cloth, set of harness and other things belonging to Hasekura were secretly stored away in a house called *Kirisitan-jo* (Christian House) in Sendai.[1] Hasekura's memoirs in nineteen volumes are also said to have been kept there, but unfortunately their fate is a mystery.[2]

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1. A writer thus described this collection: "A small painting on copper representing the Blessed Virgin with the Babe and the eternal Father above, surrounded by many saints and angels, was found together with the portrait. There were also two bronze crucifixes much eaten away by rust, one of which seemed to be a most remarkable work of art, and a large number of rosaries, medals and silver articles with devout inscriptions, suits of clothes for priests and laymen, and a variety of horse trappings, namely, saddles, curbs, stirrups &c., all of which were evidently manufactured in Europe in the 16th. century. In addition there were several short swords, a scourge, embroidered cloth and some paintings on silk."
2. From *Kinjo Hion.*

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PURPOSE AND RESULTS OF THE MISSION

Respecting the origin of the mission different views are held by different critics. Some assert that it was probably the work of Ieyasu, and that Masamune was merely a secondary actor in the scheme, being used as a figurehead. Ieyasu, as already stated had three years before sent foreign priests as his envoys to Mexico, but nothing had come of it. He showed great interest in Hasekura's mission and despatched some of the officials of his government to Sendai to supervize the preparation. Others are inclined to believe that Masamune was under the influence of Sotelo in the matter, for he decided on sending the embassy soon after he had saved Sotelo from "martyrdom" in Yedo, possibly for this very purpose.

These two theories are neither reasonable nor supported by documentary evidence. The first is the more incredible, for it was quite unnecessary for Ieyasu to instigate Masamune to undertake such a scheme, and on the other hand, it appears from the Date family's record, as quoted on the preceding page, that Masamune resolved on his own initiative to despatch the embassy, to which the Shogun entrusted a letter and gifts to the King of Spain, and that he asked the Shogun's government to send ship-carpenters for the purpose. The second theory is also unacceptable, for Masamune's responsibility for the scheme is proved by his reply to Sotelo, referred to on the previous page, in which he says that the suite of the embassy is to consist of those of his retainers who on a previous occasion had been appointed to go abroad. It is needless to add that when Masamune expressed this, Sotelo warmly approved and strongly urged the project being carried into effect. The former must of course have heard of Ieyasu's mission to Mexico and perhaps also of that of the three lords of Kyushu from Ieyasu, Sotelo or some one else when in Yedo. We can safely presume, moreover, that he must have been on several occasions in contact with foreigners. So, whether he invited Sotelo to his fief for this purpose or whether he was inspired by him after saving his life, is not a very difficult problem to solve.

What the object of this embassy was, is an interesting question on which several views have been adopted by various writers. Before stating my own I should like to consider three theories classified by C. Meriwether, author of the Life of Date Masamune, with his own remarks, which may be thus summarized:

"About centuries ago was a period in Japanese history of special interest to Europeans,—the period when Japan came in contact with the Western world. Japanese desire for Western religion and civilization seemed to reach its culmination in the despatch of two embassies to Europe, one from Southern Japan, the other from Northern Japan. The daimyo who sent the one from Northern Japan was a man of unusual force of character.

"What was the object of these journeys to far distant countries, whether chiefly for gain or religion, was perhaps a question that the Japanese lords themselves did not attempt to answer in a decided way. Whether there was a definite purpose in these

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embassies, perhaps no one can say, and it is likely that the barons who sent them did not know either. There are three views on the subject. First, Date was, as he said, sincerely desirous of becoming a Christian and of seeing all his subjects Christians, and he sent his envoys to seek the protection of the Pope. This was a view widely accepted by the priests at the time; and Date's friendship for them, his protection of Sotelo when the latter was about to be killed in Tokyo and, above all the strong assertions in his lettters, all give support to this view.

"The second view is that Date was prompted by ambition and sent his vassal as a spy to observe European politics. There also was the official statement presented to the Shogun, (see Murray's Handbook for Japan). All the early part of his life had been passed in bloody struggles, and inaction chafed his spirit. The powerful, repressive hand of Ieyasu prevented further strife in Japan. His ignorant presumption in seeking to attack lands so distant and so much more powerful than himself may excite a smile; but we must remember that he could only judge by what he knew. He had seen his own arms triumphant in all northern Japan, and the only foreign country he knew of, Korea, had been overrun and subjugated by Japanese soldiers. The few foreigners that had come to the Empire had come humbly begging for permission to trade, and had been content with whatever privileges had been granted them. They were rebuffed, insulted, thrown into gaol, roughly restricted to a few ports and even sent out of the land, and yet their own countries had done nothing. They were all divided into two great classes, merchants and priests, one in Japanese eyes meanly submitted to everything for the sake of religion, and the other for the sake of trade. Neither motive could have moved a haughty samurai to anything but contempt. From either class of representatives in Japan Date could have reasonably inferred that all Europe was a cringing, cowardly people. As a corollary to this view, it is argued, probably through a mixture of blind admiration for Date and hatred of Christianity, that his desire was not so much to seize terriory as to destroy Christianity. The priests had come to Japan and had taught principles of love and equality for all. Such doctrines, if fully accepted, meant the overthrow of the caste system. The feeling against this new faith was already very bitter, and Date as a far-seeing man wanted to dig up the deadly tree by the roots.

"The third view, which is accepted and placed on a more liberal basis by a modern scholar, Mr. Okada in the Proceedings of the Historical Society for the year 1891, puts Date in a much more favourable light. According to this view he wanted to introduce into Japan through the missionaries and merchants, all suitable appliances and methods of Western civilization, and thus develop the land. In a word he wanted to do then what Japan did not undertake to do until over two centuries afterwards. As he asked for additional members of the Franciscan order, it is presumed he wanted them to teach the Japanese and train them after European models. This view is supported by about as much evidence as either of the other two.

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"As to the results of this seven years of wandering by sea and land, the matter can be disposed of very briefly. It probably did not make Japan swerve one hair's breadth from her policy of isolation. So far as influencing the course of Christianity went, if it did anything, it helped its downfall, as Hasekura cast off his profession of the faith and declared that Christianity in Europe was only a show. Since foreigners have settled in Sendai for the last twenty years they have found scarcely a vestige of foreign impress in either the life or language of the people. Even the names of martyrs and places of torture have all gone into oblivion."

The supposition that Masamune knew nothing of the object of his embassy, or, in other words had no purpose for his mission, is rather absurd. The probability is hat he knew his motives far better than his critics.

The first view, that he sent the embassy with a desire to become a Christian himself and to see all his subjects Christians is inadmissible. Unlike Otomo Sorin, Omura Sumitada and Arima Harunobu, he was not a Christian and had not the slightest intention of becoming so. On the contrary, as an historian states from Japanese authorities, he was displeased with Hasekura for accepting a foreign faith. After all there is no proof, save the compliments in his letters to Catholic states, to confirm this assumption.

The second theory that he sent his retainer as a spy to observe the condition of foreign countries is supported by much evidence, i.e. the chronicle of the Date family already quoted and other authorities. But the statement in Murray's Handbook for Japan by B. H. Chamberlain and W. B. Mason (London, 1894) p.107, that "The official Japanese account of this curious episode is that the embassy went at the Shogun's desire in order to investigate the political strength and resources of Europe" is entirely groundless. We can certainly say that no contemporary official account or government document in reference to this question exists, and a somewhat different statement appears in the record of the Date clan, as mentioned at the beginning of the present chapter.

The third theory that Masamune aimed at the introduction of European civilization into this country is too flattering to him, as the author of the theory himself remarked. Intelligent as he was, he obviously had no such prophetical idea as this, nor was he a blind admirer of foreign methods and appliances. We must also recollect what the material civilization of Europe was at the beginning of the seventeenth century. Masamune might be excited by curiosity about foreign things but not by admiration. There was neither reason nor necessity for his seeking the introduction or imitation of foreign models.

None of these views are reasonably established or founded on the character and position of Date Masamune, which must be given first consideration as evidence.

My own view is entirely different. It is that Masamune's real object in sending the embassy was to make a political alliance with foreign powers, by the influence of which he might himself become Shogun, the ruler of Japan. In support of this I

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would adduce the following evidence:

(1) In his letter to the King of Spain Masamune expressed his desire to make an alliance with him, and Hasekura's letter was to the same effect.

(2) In Masamune's letter to the Pope he asked him to assist him (Masamune) in establishing friendly relations with European states, and Hasekura asked the Pope to receive Date Masamune under his protection as a sovereign prince.

The following extracts from documents &c. may throw some light on the matter and serve as indirect proofs.

(A) "Most of the people here at Rome think there are other interests at the bottom of this affair." (Venetian Ambassador's despatch from Rome, November 7th., 1615.)

(B) "Date's ambassador has begged His Holiness to receive under his protection Date Masamune as a sovereign prince on his way to ascend the throne of the Mikado, but to this the Pope has replied that he must consult with the King of Spain on the subject before deciding." (Venetian Ambassador's despatch, January 9th., 1616.)

(C) "The King of Japan is already very distrustful of the Spaniards, and he may be led to suspect that there exists some ominous alliance between them and Masamune, and give vent to his indignation by causing the total ruin of the latter." (Letter from the Jesuit Bishop in Japan to the General of the Society of Jesus, October 5th., 1613.)

(D) "Date Masamune, preeminently wise and intelligent as he is, will be after Ieyasu's death the ruler of Japan." (Letter of Japanese Catholics to the Pope, dated 8th. m., 18th y. of Keicho, 1613.)

(E) "Masamune was then powerful in Oshu, and by sending an embassy abroad aroused suspicion among the people that, in alliance with the Pope, he intended to become the ruler of Japan. To dispel this suspicion and counteract opposition, he rigorously persecuted the Christians." (Crasset's Histoire de l'Eglise du Japon.)

Masamune may have intended to conquer the Philippines, as stated at the beginning of the present chapter; he may have intended to open up intercourse with European countries for the sake of commercial interests; but these seem to have been subsidiary enterprises to his secret project of overthrowing the Tokugawa government after the death of Ieyasu, which he might have imagined was not far distant when he despatched the mission. To all appearance he was on terms of firm friendship with Ieyasu, and manifested the greatest fidelity and allegiance towards the Tokugawa. But that was his policy; he knew *esse quam videri*. Under Ieyasu's influence he was compelled to remain quiescent, but apart from him he had no rival in audacity and ability. Hidetada was an ordinary man succeeding to his father's inheritance with the support of wise ministers. These circumstances must naturally have led an ambitious man like Masamune who had once attempted opposition to Hideyosi and had once been equal in opposition to Ieyasu, to harbour political schemes.

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After the downfall of the Toyotomi, however, the position of the Tokugawa government became more firmly established than ever, so it turned out to be impossible for Masamune, who had even intended foreign invasion, to overthrow it, and he had to abandon the secret project which he had been nourishing. This is one of the reasons why he enforced the strictest measures against the Christians, whose influence he had once intended to utilize for furthering his own designs, after the abandonment of which it was useless to him, in order to please the Shogun on the one hand and to conceal his former scheme on the other. Such is my *a posteriori* opinion on this question.

As to the results of the embassy we can safely sum up by saying that, so far as can be observed, it had none save that of conferring a knowledge of foreign countries on certain Japanese and providing us with an interesting historical episode. Some say it assisted to bring about the downfall of Christianity, as Hasekura flung off his profession of the faith and declared that Christianity in Europe was but an empty show. In Sendai there is no trace of foreign impress in either the language or life of the people. This would be rather strange, were we not aware that the prohibition of Christianity and the closing of the country had no connection whatever with the embassy. After all this is a trivial matter and does not affect the main question at issue.

Probably Hasekura's portrait. *In Rome.*

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Yellow Covered Books

(3)

Fumoto Yamazaki

THERE were about two hundred writers of *kibyoshi* (books of yellow cover), of whom only five need be mentioned as representative ones.

One of them is Koikawa Harumachi. His real name was Kaku Kurahashi. He was commonly called Juhebetsu or Kotobuki-sanjin. He was born in Yedo. He served Lord Matsudaira Tango-no-kami, and resided at Kasuga-cho, Koishikawa, from which he took his pen name Koikawa Harumachi. He wrote the *Kinkin-sensei-Eiga-no-Yume*, which brought him fame as a novel writer. He learned drawing from Toriyama Sekiyen, and illustrated his own books. He was a good composer of *kyoka* (comic verses), and was known by the name of Sakenouye Furachi. He made insinuations in his book *Omugayeshi-Bunbu-Nido* about the Tokugawa Government, on account of which he was summoned by Lord Matsudaira Sadanobu, the premier. But he died of illness on the day preceding the summons, in the 1st year of Kansei (1789) at the age of 46.

One of his famous comic verses is:

"Sangatsu wa tsukuredo
Shichi no furu-awase
Ukenu kagiri wa
Haru ni zo arikeru"

(Translation: March is over. But so long as one does not redeem the old lined clothes from pawn, it will be forever spring in one's mind.)

In the Tokugawa days, the lunar calendar being used, March corresponded to April of the new calendar, when the people changed their clothes from the *wataire* (wadded) to the *awase* (lined).

His representative works were the *Kinkin-sensei-Eiga-no-Yume*, the *Kusunoki-Mudaiki* and the *Sato-no-Takamura-Mudaji-zukushi*. His humour was light and somehow elegant. His success in making the *kibyoshi* adult reading instead of juvenile as previously does credit to his originality. In particular, his writing characteristically abounds in veiled expressions. Thus he may be said to have rendered distinguished services in the development of this particular kind of literature.

Another representative *kibyoshi* writer was Hoseido Kisoji. His real name was Hirasawa, and he was commonly called Heikaku. He was the chief of the Yedo office of Lord Satake in Akita, and resided at Samisenbori, Shitaya, Yedo. He did his main work in the sixth year of Anyei (1777), and his famous books are *Oyano-Kataki-Utsu-Haratsuzumi*, the *Shinpan-Momotaro* and the *Momotaro-Gonichi-Monogatari*. As a composer of comic verses, he was known as Asagi Uranari at first and then as Tegara Okamochi. As a composer of Chinese poems, he called himself Kanchorei, and as a composer of *haiku* (another verse), he used the name Tsukinari. He also wrote *share-hon* (jest-books) under the name of Dodaro Ma-a. He was thus facile in any line of literature. In his *Bunbu-Nido-Mangokutsu*, he lampooned the political

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administration of Lord Matsudaira Tadanobu, the premier, and was ordered by his lord to stop writing novels. He died at the age of 79 in the 10th year of Bunka (1812).

His verse composed on his death-bed was:—

"Shini tote
Shinuru ni wa aranedo
O-toshi ni wa
Go-fusoku nashi to
Hito ya yu ran"

(Translation: I am dying, but not because I wish to die. After my death, however, people will say I have sufficiently lived.)

His representative works are the *Bunbu-Nido-Mangokutsu*, the *Anatehon-Tsujingura* and the *Nagaiki-Mitaiki*. He wrote such jest-books as the *Shoshichiriki* and the *Kotojamisen*. His writing has very sharp wit, and his humour is alert, an interesting contrast to Harumachi's easy humour.

Shiba Zenko, another representative *kibyoshi* writer, was really named Tojuro Yamamoto. He was born in Yedo, and resided in Iigura, Shiba. He was a *no*-comedian of the Okura school, and was a humorist to the core. Santo Kyoden writing *kibyoshi*, overshadowed all other writers of these books, and put them to silence, but Shiba Zenko alone stood against him, and wrote even more than before Kyoden appeared.

Shikitei Sanba seems to have admired Shiba Zenko more than any one else, for he once thought of succeeding to the latter's name, and not a few of his books were written in imitation of Zenko's style.

Zenko died in the 5th year of Kansei (1793) at an unknown age.

His representative works are the *Daihi-no-Senroppon*, the *Jushi-Keisei-Haranouchi*, the *Kyoganoko-Musume-Dojojiru* and the *Tosei-Daitsubukkaicho*. His writing has characteristically a bitter taste of sarcasm amidst jokes and humour, and contains many keen hits, which is presumably a point that made his writing admirable in the eye of Sanba, whose character was in some points very much like that of Zenko. He made it his forte to depict at first the surface of things and then to disclose the inside facts. Sanba was accustomed to writing in the same way.

Still another representative writer of *kibyoshi* was Ichiba Tsusho, whose real name was Neiichi, and he was commonly called Koheiji. He was a curio dealer in Yokoyama-cho, Yedo. He was a most prolific writer, like Santo Kyoden and Juppensha Ikku. His representative works are the *Chikagoro-Shima-meguri*, the *Mitoshi-Uranai* and the *Nikumareguchi-Hentogayeshi*. The most characteristic feature of his books is precepts of common sense. On this account, people called him Tsusho of Precepts, and he once used himself the *nom de plume* of Kyokuntei. He was not possessed of remarkable literary ability, and did not create many masterpieces. It was only his precepts that popularized his books among a section of the Yedo people. In his days, many books of easy and superficial precepts appeared, and Tsusho was a writer representing the fashion in *kibyoshi*.

The last and greatest representative of the *kibyoshi* writers was Santo Kyoden. His full resources and remarkable talent as well as his many interests adapted in his books the foregoing four writers' special features. It is no exaggeration to

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say that he possessed in himself all the merits of the other writers. We see in his books innocent humour, keen sarcasm and witty hits. What is more, he himself designed the illustrations of his books and even their title pages, displaying his exquisite taste, which was characteristic of the Yedo people, and elaborately making a fine art of the *kibyoshi*.

Besides, I can mention such noted writers of *kibyoshi* as Iba Kasho, Yomo, Sannin, Sakuragawa Toho, Torai Sanna, Koikawa Sukimachi, Shikitei Sanba, Kyokutei Bakin and Juppensha Ikku.

Kibyoshi were published to the total number of about 3,000 One reason for so much publication is that they were published comparatively easily in pamphlet form. Besides, it proves how popularly the books were read by the citizens.

How did the *kibyoshi* come to find so much favour among them? In the first place, the *kibyoshi* substantially were full of love themes, which probably coincided with the demand of the populace. Ippei Okamoto, a famous caricaturist, once said that caricatures start from love. This also may be said of the *kibyoshi*. Humour is the world of laughter and laughter, with the exception of bitter smiles and sneers, which are fashionable now, starts mainly from love. Laughter gives one a generous feeling, tolerating all things.

In the writers of the *kibyoshi*, whose main object was to create laughter, we can see a broad mind, admitting all things. Sometimes there is satire or hints of a feeling more of hatred than otherwise, but in all of the *kibyoshi* there is more or less laughter. Had the authors not taken a creative attitude with the soft sentiment of human love, any such light humour as is manifested in their books would have been impossible.

The citizens of Yedo felt comfort and amusement in playing for a time in this world of love and fun. Man's life is serious, but on the other hand, it is receptive of all things. There is the world of laughter and joy at the same time as the world of sorrow. Laughter is a phenomenon of serious human life. There can be no world of sorrow and tears where there is no world of joy and laughter. If human life had nothing but sorrow, the idea of sorrow would have coalesced with that of human life.

This literature of relief and ease has been necessary at all times. This is one reason for the popularity of the *kibyoshi*.

The literature of the Yedo period was so-called popular novels, with the exception of a few kinds, when it is regarded in the manner of the criticism of to-day. No works have been written without the expectation of making them the reading of the masses. Mr. Kazuo Kato recently wrote in a newspaper article that the time had passed when popular novels were separated from artistic works, that the so-called artistic works were really depictions of the life of students in the upstairs of boarding houses and their views of life, which are not the only depictions of human life, and that popular novels held in contempt by certain people are welcomed by the masses, whose reading of them and the stimulus given to them formed a part of their life, in view of which he saw in the popular novel a true artistic significance, more than in the other. This argument may be applied to the *kibyoshi*. Of course, there is in these books no expression of

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the idea of high criticism of human life. But there is at the same time a plain expression of the criticism of human life representing the sentiment of the masses. This attracted the mind of their readers. The critical eye of the *kibyoshi* visions the common sense and sentiment of the populace of the time. They were neither above it nor under it, for if above it, they would have not been understood by the readers, and if under it, would have been regarded with contempt and not been read by them. The representation of the common sense and sentiment of the populace must be the second import of the existence of the *kibyoshi*. Another reason for thair existence is that they tried to express in prose sentiments as appearing in *senryu* or *kyoku*, which were popularly composed verses then. Similarly, they manifest the authors' easy attitude in sketching with caricatures the life of the gay quarters as described in *share-hon* (jest-books).

Finally, a reason for the demand for such reading may be found in the fact that the long continuation of peace began to slacken the seriousness of human life. In addition, the erroneous caste system of the Tokugawa Government was responsible for it.

Exhibition of Ukiyoe paintings in Ueno Park, Tokyo, sponsored by the Hochi newspaper. A group of Sumo (wrestlers) is seen in the picture at the far end of the room.

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Live Stock Raising in Japan

Live stock products in Japan are having a remarkably increasing demand, and consequently, live stock farming has made marked development in recent years, now holding an important position in the productive world of the country.

The number of live stock head kept by the farmers has increased and the quality has improved steadily, partly with official encouragement.

In 1925 the total head of cattle, horses, pigs, sheep and goats amounted to 3,800,000, domestic fowls to 37,000,000 and honey bees to 120,000 hives. Their young, chickens, milk, flesh, eggs, honey, hair, skins, and fats together with dairy produce and animal manure are estimated to value, in addition to the value of cattle labour employed in farming and cart drawing, 1,270,000,000 yen in round figures.

This domestic supply has not been quite sufficient to satisfy the demand, and live stock and live stock products are imported considerably, the total amount of importations in 1925 being 234,000,000 yen in value.

Live stock raising in Japan is carried on chiefly by farmers, and a comparison between the area of arable land, and the number of farmers and live stock shows the fact that there is still much room left for extending life stock farming in this country, which has a great future, if efforts are made for the improvement of the disposal and the selling methods of the products and the supply of cheaper live stock.

Below are statistics showing the principal kinds of live stock in Japan:

Horned Cattle

Horned cattle in Japan are a principal feature in agricultural labour, the production of animal manure and farming. They are also quite important in the supply of dairy products and meat. Their improvement and increase have been noticeable in particular of late.

Number of Horned Cattle in Japan

Year	Number at End of Year.		Calving		Number Kept Per 100 Farm Houses		Number Kept Per 100 *Chobu* of Farms.		Total Number of Keepers.
	Actual Number	Index Number	Actual Number	Index Number	Actual Number	Index Number	Actual Number	Index Number	Actual Number
1916	1,342,990	100.00	192,485	100.00	24.6	100.00	22.78	100.00	
1925	1,459,653	108.68	209,928	109.06	26.3	106.91	24.04	105.61	1,163,349

It may be inferred from the above figures that the total number kept and calving as well as the number kept per 100 farm houses have increosed steadily, and the economic capacity has been enhanced remarkably with the improvement of the quality. Still the number per four farm houses is only one and a fraction and the number per four *chobu* of arable land one or less. There is, therefore, plenty of room left for increasing the number of horned cattlet.

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The distribution of horned cattle is dense in places west of the Kinki District and sparse in the North-Eastern District. In Hiroshima, Hyogo and Okayama Prefectures, the number kept are nearly equally large, and each is competing against the other for the leading position. The number kept in Hyogo Prefecture is 99,192 and those kept in Hiroshima, Okayama, Kagoshima, Nagasaki, Oita, Yamaguchi Shimane, Kumamoto and Fukuoka Prefectures 57,535.

Uses of Horned Cattle

(1). Horned Cattle for Labour and Food: This is a group which takes about 90 per cent. of the total number of the animals kept. They are of domestic breeds improved for the most part, and are partly pure Japanese and Korean. They are kept most largely in the Chugoku District, which is followed by the Kyushu, Kinki and Shikoku Districts.

(2). Horned Cattle for Milking: The larger number are Holstein, which has increased markedly of late, enhancing considerably the milking capacity. In 1925, the average yearly amount of milk per head was 10 *koku* 7 *to* and 2 *sho*(a *koku* equals 39.7033 gallons, a *to* being one-tenth of a *koku* and a *sho* one-tenth of a *to*), making the yearly production of milk 702,000 *koku*.

Hokkaido is where there is the largest number of milch-cows kept in Japan, with 26,000 being followed by Chiba and Shizuoka Prefectures.

Number of Horned Cattle at the End of 1925 and their Calving and Number Slaughtered, Perished and Imported in the Same Year.

Year.	At the End of the Year.			Calving.	Slaughtered.	Perished.	Imported.
	Milch-Cows.	Cattle for Labour or Food.	Total.				
1918	124,526	1,183,594	1,307,120	207,891	226,108	12,761	41,267
1919	123,813	1,221,052	1,344,865	133,630	242,198	13,990	43,443
1920	120,122	1,255,927	1,376,049	229,190	271,903	14,531	62,276
1921	117,515	1,322,285	1,439,800	226,159	333,822	17,153	50,541
1922	113,085	1,355,518	1,468,603	216,515	353,390	21,222	44,291
1923	118,093	1,351,236	1,469,329	215,770	337,364	19,323	47,585
1924	126,330	1,329,913	1,456,243	212,369	344,450	18,489	63,154
1925	122,617	1,337,036	1,459,653	209,928	318,310	18,994	49,381

The above imported are nearly all from Korea and other Japanese territories.

The above number at the end of the years, calving, and the number slaughtered, perished and imported are based on the statistics of the Department of Agriculture and Forestry.

For 1922, no returns were received from Kanagawa Prefecture. So, the figures for 1921 were taken.

The number of horned cattle (milch-cows, breeding cattle and other cattle inspected for the prevention of tuberculosis were counted as milch-cows.

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The imports are based on the Annual Returns of Foreign Trade of Japan, issued by the Finance Department, and the Korean Foreign Trade Returns.

Milch-Cows

Year.	Number of Milch-Cows Kept. Number Based on the Returns of the Agr. and Commerc. Dept. or of the Agr. and Forestry Dept.	Number under the Law for the Prevention of Cattle Tuberculosis.
1918	52,503	114,851
1919	48,354	114,609
1920	50,272	112,392
1921	50,936	111,515
1922	53,750	107,419
1923	57,040	111,997
1924	60,825	119,840
1925	65,448	117,074

The number based on the returns of the Agr. and Com. Dept. or of the Agr. and Forestry Dept. represent the cows for milking and those under the Law for the Prevention of Cattle Tuberculosis those already used for milking or to be used for milking.

For 1922, no returns were received from Kanagawa Prefecture, and the figures for 1921 were taken for that year.

Production (Consumption) of Cow's Milk in Japan

Year.	Production. Quantity. Koku	Value. Yen	Price Per Koku. Yen	Yearly Consumption per 100 persons
1918	336,195	13,896,117	0.41.33	60.4
1919	235,115	17,361,201	0.51.80	59.6
1920	352,494	20,112,899	0.57.06	63.0
1921	454,626	23,817,909	0.52.39	80.1
1922	527,564	24,608,402	0.46.65	91.5
1923	599,767	26,005,223	0.43.23	102 6
1924	626,030	26,910,759	0.42.22	107.9
1925	702,223	28,461,302	0.40.53	117.6

The figures for 1922 do not include Kanagawa Prefecture.

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	Quantity.	Value.		
	Koku	Yen	Yen	
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Number of Horned Cattle for Labour, Food, and Farming and Number of Korean Horned Cattle

Year.	Number of Horned Cattle for Labour or Food.	Number of Horned Cattle for Farming.	Number of Korean Horned Cattle
1918	1,182,594	1,036,020	93,882
1919	1,221,052	1,067,207	115,775
1920	1,255,927	1,073,914	144,307
1921	1,322,285	1,097,645	140,586
1922	1,355,518	1,108,034	165,324
1923	1,351,236	1,105,398	187,069
1924	1,329,915	1,126,157	203,796
1925	1,337,036	1,132,740	214,321

The number left after the substraction of the cattle inspected under the Law for the Prevention of Cattle Tuberculosis from the total number existing at the end of the year was counted as the number of cattle for labour and food.

The number of cattle for farming is based on the Agricultural Statistics.

The number of Korean cattle from 1918 to 1920 were deduced from the number imported in these years and in the preceding two years, and from 1921, the number are based on the local Governors' reports, not including for 1921 reports from the Governors of Miyagi, Akita, Ibaraki, Gumma, Kanagawa, Ishikawa, Fukui, Nagano, Gifu, Shizuoka, Miye and Shimane Prefectures, for 1922 those of Akita, Ibaraki and Kanagawa Prefectures, for 1923 of Akita Prefecture and for 1924 of Akita Prefecture.

Prices of Cow's Milk and Dairy Products in January, 1927

Article.	Wholesale price. Yen	Retail Price. Yen
Cow's milk	0.35 per *sho*	0.08 per *go*
Condensed milk imported	22.50 ,, box of 4 doz.	0.44-0.50 per can of 14 oz.
,, ,, home made	18.00 ,, ,, ,,	0.35-0.45 ,, ,, ,,
Powdered milk imported	36.00 ,, ,, 2 ,,	1.80-2.50 per can of 1 lb.
,, ,, home made	37.00 ,, ,, ,,	1.70-1.80 ,, ,, ,,
Butter imported	1.06-1.15 ,, lb.	1.50-1.60 ,, lb.
,, home made	0.95-1.20 ,, ,,	1.30-1.50 ,, ,,

These figures are based on the investigations of the Live Stock Farming Bureau.

Horses

The breeding of horses in Japan made marked development after the Japan-China War and the Japan-Russia War, when system for it was established. The first programme for 18 years under it was carried out, following which the second programme for 12 years was then started, and efforts have been made toward breeding horses to be useful in various ways, in connection with the national defence and economics.

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Powdered milk	Imported	36.00 ,, ,, 2 ,,	1.80-2.50 per can of 1 lb.
,, ,,	home made	37.00 ,, ,, ,,	1.70-1.80 ,, ,, ,,
Butter	Imported	1.06-1.15 ,, lb.	1.50-1.60 ,, lb.
,,	home made	0.95 1.20 ,, ,,	1.30-1.50 ,, ,,

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The following breeds are most closely connected with horse breeding in Japan:

Horses for mounts: Arab Sarablet, Anglo-Arab and gidron.

Harness horses: Anglo-Norman and trotters.

Draught horses: Percheron, Brabanson and Clydesdale.

Number of Horses Kept by Farmers

District.	Number of Farm houses.	Number of Horses.	Number of Horses Per 100 Farm houses
Hokkaido	171,189	92,051	53.77
North-Eastern	593,977	275,210	46.33
Kwanto	867,705	181,184	20.88
Central	1,338,245	141,663	10.59
Kinki	586,791	7,992	1.36
Chugoku	652,987	29,362	4.50
Shikoku	377,768	30,756	8.14
Kyushu	957,937	336,673	35.07
Total	5,548,599	1,096,891	19.77

Statistics of 1925 show the number of horses for agricultural purposes to be 1,096,891. The number kept per farm house was the largest in the Hokkaido, followed by the North-Eastern, Kyushu and Kwanto Districts in the order named.

The number of horses employed in the small conveyance of goods amounts to about 310,000, and the cartage reaches yearly about 650,000,000 yen. Japan is noted for high commodity prices, and energetic endeavours are being made for reducing the cartage by increasing the use of horses and enhancing their capacity as a means to adjust commodity prices.

For 1925, the foaling of horses in Japan was 110,704, in which Hokkaido had the largest part, 33,749, being followed by Fukushima, Iwate and Kagoshima Prefectures, each with about 10,000.

Race-Horses

In 1923, a new Horse-Race Law was promulgated. Since then, 11 race clubs have been established, and horse races held in the spring and autumn. In 1926, 337 horses participated in these races, and the pari-mutuel tickets issued amounted to 23,342,000 yen, of which 18,919,000 yen was refunded to ticket-holders.

Pigs

The raising of pigs has remarkably increased of late in proportion to the heavy growth of requirements for pork. In 1916, the number of pigs kept amounted to 327,891, but they increased to 672,582 in 1925, which works out at 12 per 100 farmhouses as against 6 in 1916 and at 11.1 per 100 cho of arable land as against 5.6 in 1916. They are still on the increase.

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Distribution

Okinawa Prefecture heads the list of districts in pig raising, with 110,00, being followed by Kagoshima, Chiba, Ibaraki, Kanagawa, Shizuoka and Saitama Prefectures in the order named, the total being 35,172.

The largest number kept per 100 farm-houses is 129 in Okinawa Prefecture.

The consumption of pork has increased yearly. The amount has risen about 180 per cent. in total and about 150 per cent. per 100 persons in 1916-1925.

Number of Pigs Kept

Year.	Existing Number.		Littering.		Perished.	Slaughtered.
	Actual Number	Index Number	Actual Number	Index Number	Actual Number	Actual Number
1918	398,155	100.0	305,673	100.0	31,990	327,074
1919	470,082	118.1	378,751	123.9	38,354	357,087
1920	528,112	132.6	441,510	144.4	48,811	411,154
1921	499,836	125.5	356,095	116.5	92,195	533,156
1922	511,554	128.5	315,560	103.2	73,351	359,349
1923	667,820	168.7	431,411	141.1	93,353	388,623
1924	743,283	186.6	471,388	154.2	107,946	588,967
1925	673,583	168.9	417,810	136.6	81,267	766,187

The above figures are based on the Agricultural and Forestry Statistics.

In 1925, the average price in the interior was 9.24 yen for a young sow and 8.21 yen for a young male pig.

In 1925, the wholesale price of pork with bone was 26.89 yen per 10 *kwamme*, according to the investigation of the Tokyo Chamber of Commerce and Industry.

The average weight of a pig for food is usually 20 or 30 *kwamme* on an average.

In 1925, a young breeding pig, either male or female (about two months after birth) had a price of 30-50 yen.

Consumption of Pork and Prices

Year.	Domestic Pork.	Imported Pork	Consumption	Yearly Consumption Per 100 Persons		Proportion to Total Consumption.	
				Actual Number	Index	Domestic Pork	Imported Pork
1923:	in *Kin*					%	%
Quantity	36,907,513	65,818	36,973,331	63.2	110	100	0
Head	388,623	688	389,311				
Value	19,242,901	13,652	19,256,553				
1924:							
Quantity	53,106,756	10,302	70,102,335	89.8	157	100	0
Head	588,967	108	766,226				
Value	27,261,693	2,070	33,348,120				
1925:							
Quantity	70,098,744	3,591	53,117,058	117.4	205	100	0
Head	766,187	39	589,075				
Value	33,347,362	858	27,263,763				

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The domestic pork is based on the Agricultural and Forestry Statistics.

The imported pork is based on the Customs' returns and reports on the results of cattle infectious disease inspection.

The number before 1924 was counted on the basis of the average amount of flesh (95.6 *kin*) per head slaughtered in the five years 1920-1924, and those in 1925 on the average flesh (91.5 *kin*) per head slaughtered in the year.

Domestic Fowls

Poultry breeding in Japan is developing very rapidly, encouraged partly by the enforcement of an official plan for the increased supply of domestic eggs. During 1925 the total value of eggs laid in the country was about 70,000,000 yen and the fowls consumed totalled about 16,000,000, valued at about 24,000,000 yen.

Consumption and Supply of Eggs in 1925

	Domestic Eggs Laid.	Eggs Imported.	Total Consumption.	Consumption Per Capita.
Quant.	147,246,879 *kin*	32,424,500 *kin*	176,656,423 *kin*	3.007 *kin*
Value.	70,038,414 *yen*	12,592,110 *yen*	82,616,749 *yen*	1.383 *yen*

It may be inferred from the above figures that the remarkable increase in the consumption of eggs in Japan shortened the domestic supply, and the shortage has been met by importing foreign eggs to the yearly value of about 12,000,000 yen. This is the reason why the Government is energetically encouraging domestic breeders.

Number of Domestic Fowl Breeders in Japan

Year.	Number of Farm-houses.	Number of Breeders.	Index Number	Number of Breeders Per-100 Farm-houses.	Number of Fowls Kept Per Farm-houses	Number of Fowls Kept Per Breeder
1918	5,466,784	3,041,309	100.0	55.6	4.6	8.3
1919	5,481,187	3,026,406	99.5	55.2	4.6	8.3
1920	5,484,563	3,050,600	100.3	55.6	4.6	8.3
1921	5,455,584	3,127,333	102.8	57.0	5.1	8.9
1922	5,438,981	3,303,878	108.6	60.7	6.2	10.2
1923	5,444,020	3,436,790	113.0	63.1	6.6	10.3
1924	5,532,429	3,499,846	115.1	63.2	6.7	10.6
1925	5,548,599	3,502,770	115.1	63.1	6.7	10.6

These figures were obtained from the Agricultural and Forestry Statistics.

Sheep

It is generally admitted that in Japan wool is indispensable to the people. Sheep began to be imported into this country early in the Meiji era. In 1918, the Government established a plan for increasing the breeding of sheep, and has since been encouraging their breeding among the people by transferring them from the Government pastures. Thanks to these official efforts, the number of sheep kept in the

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country have been increasing steadily of late, and at the end of 1925, there were about 17,300 kept by about 2,800 families. Hokkaido and the North-Eastern District are most important in prospects and are yearly producing about 1,200.

The wool obtained in Japan is bought by the Military Clothing Bureau, besides which it is made into homespun, etc. by farm women. Mutton has recently found favour with the people.

Number of Breeding Sheep Imported since 1918

Year.	Imported From. England.	North America	Australia.	China.	Other Places.	Total.
1918	0	93	298	80	52	523
1919	8	161	306	159	0	634
1920	57	533	347	258	0	1,196
1921	49	584	553	212	0	1,399
1922	34	918	258	170	9 (Shiberian)	1,389
1923	10	760	0	0	26 (German milking)	796
1924	0	116	460	0	51 („)	627
1925	2	156	208	0	53 („)	419
Total	160	3,321	2,430	880	191	6,982

All these sheep were imported by the Government.

Consumption of Mutton and Prices

Year	Domestic Mutton.	Imported Mutton.	Total Consumption.	Yearly Consumption Per 100 Persons: Actual No.	Yearly Consumption Per 100 Persons: Index No.	Proportion to Total Consumption: Domestic Mutton.	Proportion to Total Consumption: Imported Mutton
1923:	in *Kin*						
Quantity	7,356	15,742	23,098	0.04	200	32	68
Head	242	406	648				
Value	4,680	5,967	10,647				
1924:							
Quantity	8,425	10,358	18,783	0.03	150	45	55
Head	244	707	511				
Value	5,576	3,601	9,177				
1625:							
Quantity	10,150	11,016	21,166	0.04	200	48	52
Head	296	321	617				
Value	6,539	5,335	11,874				

The domestic mutton is based on the Agricultural and Forestry Statistics.

The imported mutton is based on the investigation of the Finance Dept.

A *kin* is equivalent to 160 *momme*.

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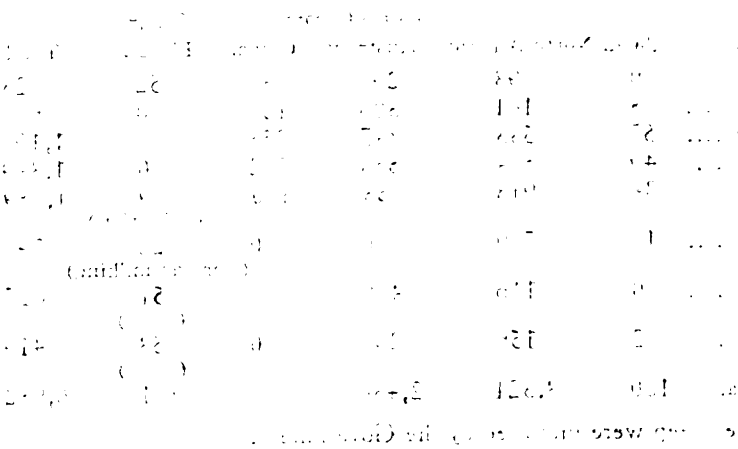
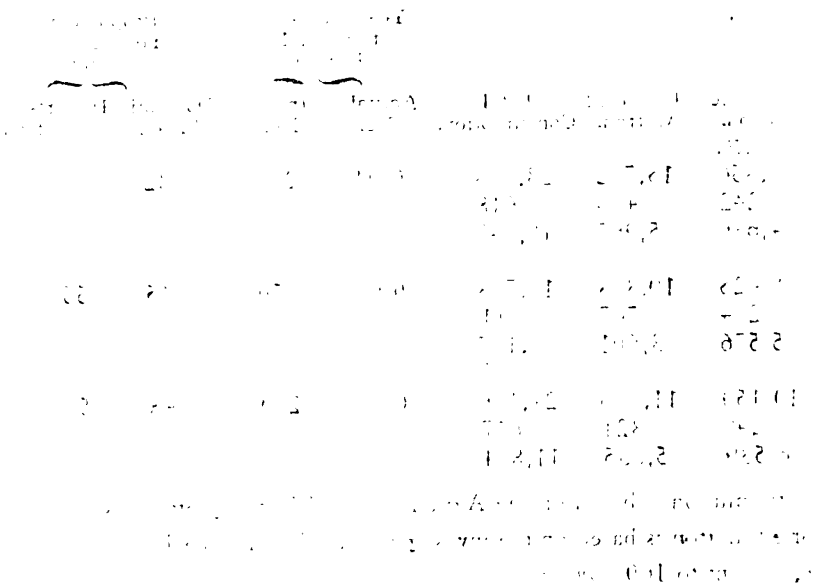
Number of Sheep Imported since 1910



Consumption of Mutton and Lamb



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KARATSU

CENTER OF HISTORIC AND SCENIC INTEREST IN NORTH KYUSHU

KARATSU is one of the most fascinating places in Kyushu, both on account of its historical associations—legendary and anthentic—and its scenic attractions.

Karatsu was the chief port in Japan for communications with China and Korea in ancient times, as its name itself testifies, "Kara" meaning "China" and "tsu" being "port."

Situated in Saga Prefecture, 82 miles from Moji, 149 miles from Beppu, 104 miles from Nagasaki, 103 miles from Unzen, and 33 miles from the City of Fukuoka, Karatsu is still a busy little town on the coast of north-western Kyushu, near the mouth of the Matsura River.

Originally Karatsu was named Matsura by the Empress Jingo, who made an expedition to Korea, and the name was later corrupted to Matsura.

Blessed by a warm ocean current, in the winter it is not severely cold, while it is refreshingly cool during the summer, thus making the climate of the district equable throughout the year. The inhabitants, no doubt influenced by these favourable climatic conditions and picturesque environments, are well known for their hospitality.

Karatsu still ranks high as a special exporting port, chiefly of coal, with a deep anchorage at Nishi-Matsura, one mile west of the town. The place is also noted for its ceramic industry, the pottery being called Karatsu-yaki.

The old castle which formerly belonged to the feudal lord Ogasawara was called "Bukaku-jo" or "Flying Crane Castle," a poetical name which arose from the fancied resemblance of the adjacent eastern and western beaches, covered with pine trees, to a crane stretching out its wings. The eastern beach called Nijino-Matsubara or "Pine-grove over which hangs a rainbow" may be reached by the Kita-Kyushu Railway, motor-car or steam tram-cars. The castle ground has been turned into a beautiful public garden.

The western beach is a popular bathing resort, one of the best in Japan.

At the southern end of the western beach rises a hill named Hiréfuru-yama, noted for the legend of Lady Matsura Sayo-himé. This hill, which is fifteen minutes' walk from the Rainbow Pine-grove was originally called Kagami-yama (Mirror Hill) or Shichimen-zan (Seven-faced Hill.)

The tradition in connection with the hill is a romantic one. In the 2nd year of the reign of the Emperor Senkwa (437 A.D.), a gallant warrior, Otomono-Sadehiko, led from here an expeditionary army against Korea. His lady, Sayohimé, was deeply attached to him and naturally loth to part with him, and on the day of his departure she climbed Kagamiyama Hill, and taking her neck-band (*hiré*) waved (*furu*) it at him until the war vessels were out of sight. Out of her intense grief over the parting, she was

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transformed into a stone. So the legend tells us. And the hill has ever since been known as Hiré-furu-yama.

Maizuru Koen, Flying Crane Park, a short distance west from Higashi-Karatsu Station, is an old castle site where was the stronghold of the feudal lord Ogasawara. The summit of the hill commands a splendid view of the numerous islets in the bay, and in the distance the Eboshi Light-house, Oro-no-shima, and the Fukuoka prefectural highway around the bay. There are fine cherry and peach groves within the grounds. The moonlight views in autumn and snow scenes in winter are splendid.

Although connected with Yobuko by land, a ferry usually is taken to reach the famous castle site of Nagoya-jo, a historic spot because the Taiko Hideyoshi selected this ground for the headquarters of his Korean expedition three centuries ago. Relics of various feudal lords' encampments are still to be found, scattered here and there for four miles around, recalling the large scale on which the renowned war-lord undertook the Chosen invasion.

The magnificent view from the hillock where once stood the tower of the inner citadel, with the twin islands of Iki and Tsushima far out in the distance seems to recall the colossal project of Hideyoshi. The sago palms at the Kôtaku-ji Temple near the castle site were brought back after the Korean campaign, and are specified by the government as a natural monument, to be carefully preserved.

Tashima Shrine, located on Kabé Island at the mouth of the Yobuko Harbour, reached by ferry, has many relics excavated from the ruins of places connected with the Chosen expedition and other historic spots. The celebrated blade dedicated to the shrine is specified as a national treasure.

Kinshoji claims to be the temple where Monzaemon Chikamatsu, the great playwright known as the Shakespeare of Nippon, was an acolyte. Chikamatsu's tomb is here, where part of his remains are buried. This is also the resting place of the old feudal lord Ogasawara. The beautiful temple garden is historically interesting as it was laid out by Shinzaemon Sorori, the Great Hideyoshi's favorite and witty retainer. Mention should be made of the Seven Sea Caves or Nanatsu-gama, five miles north of Nishi-Karatsu Harbour. Excursion boats go there during the summer. At other seasons gasoline launches may be hired, for Yen 14.00 or 15.00 a day. There is also a route, by land to Yobuko for three miles by motor car, and from Yobuko by sea for two miles. Along this route are cliffs of curious basaltic rocks. The Nanatsu-gama Caves lie east of these cliffs with the peninsula as a whole made of rows of hexagonal basaltic columns, the huge cavities opening directly into the sea. When the sea is calm, it is possible to take boats deep into the caves. Diving fishermen will catch sea-ears, etc.

Facing the penisula point of Seven Sea Caves to the east lies Tategami-iwa, a huge rock of queer formation, towering out of the surging waves. The mysterious rock is a fit subject for an oil painting. On Kashiwajima Island situated in front of this gigantic rock is a dolmen, discovered by Prof. Shiratori, the noted historian and archaeologist, of the Imperial University of Tokyo.

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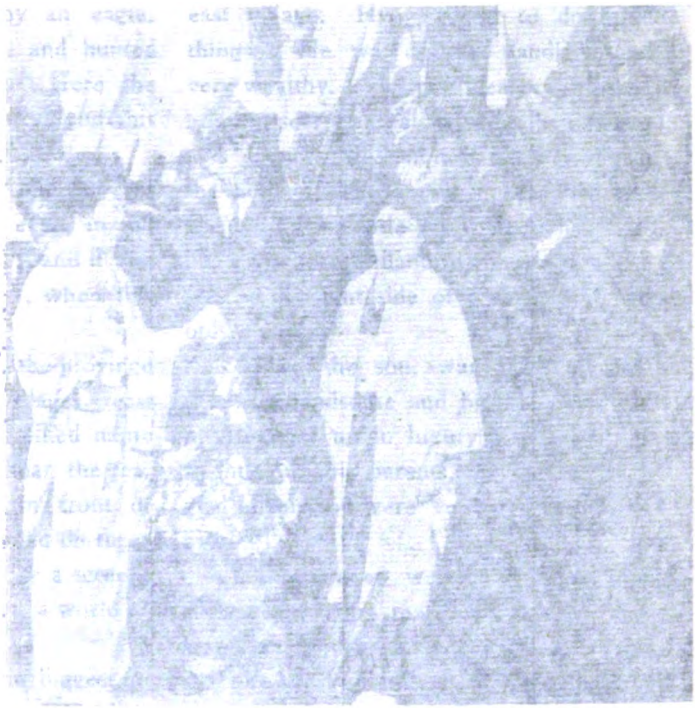

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Ogawajima Island lying north of Yobuko Harbour, which during the winter is enlivened by whaling activities, and Madarashima Island, which was a place of refuge for adherents of Roman Catholicism after their defeat in the Amakusa and Shimabara Rebellions, are interesting sights.

Karatsu has a population of more than 20,000 people and has a thriving foreign trade, fishing, and industry, particularly coal-mining. The principal local products are Karatsu paper, Karatsu-yaki pottery, oranges, Matsura pickles and cakes. There are several wellequipped Japanese style hotels, ready to cater for foreign guests. The charges are from Yen 3.00 to Yen 5.00, average, for a night's stay.

M. Jacques Thibault, famed French violin virtuoso, who played at the Imperial Theater, Tokyo, last month; seen being greeted by at the Imperial Theater actresses.
Mme. Thibaut is at the right.

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Fortune's Wheel

A Novel

(2)

By Santo Kyoden

(Synopsis of the story in the preceding number: In the reign of the Emperor Gokomatsu, there lived in a village of Shiga, in the province of Omi, a smith called Kitsunai, who with his wife were devoted to his old mother aged about 80. He was very poor. One day, his only daughter was carried off by an eagle. The family grieved over it, and hunted for the child, but in vain. Here the story is divided into two parts, and this number relates another part.)

Time flies quickly. Nine years passed since the unfortunate event in the family of Kitsunai the smith; and it was the 5th year of Eikyo (1433), when this part of the story begins.

In the district of Kuma, in the province of Higo, there were two villages, east and west, known by the combined name of Ichinokami, which was near the sea. The big Kuma River ran in front of them, and they were surrounded on three sides by mountains standing like a screen. The place was a flat land and a world of its own.

The Kuma River is the biggest in Kyushu. It comes from Nasu, Oshima Mountain and Gokason and goes through the centre of Kuma District. It flows for about 80 miles, before it empties into the sea. It is very rapid.

Ichinokami was the home of thousands of farmers and fishermen, whose houses stood in rows along the river. The place being situated far from the capital, and it being in a dark age, the benevolent rule of the sovereign did not extend to this place, and its residents were far from being right-hearted and honest. The only exception was a farmer family, whose head was called Aboshi Hyoye, in the east village. Hyoye liked to do good things. He was a large landlord and very wealthy. He took pleasure in doing good in secret and always did benevolent acts spending his money unsparingly in the help of the poor or those in distress. His wife was gentle and helped her husband in these philanthropic works. He was on the right side of seventy and had only a son.

Kyojiro, the son, war 16 years old. He was handsome and bright. He was not brought up in luxury and was very attentive to his parents, who were very glad of this and were very tender towards him.

They managed well their household affairs, employing many servants of both sexes, and never quarrelled.

The Aboshi family descended from a samurai of high rank. It had bows and arrows and other weapons like a samurai family, and the master always wore swords.

One day an itinerant Buddhist priest called at the house. Standing at the door, he said to the servant:

"I am a Buddhist priest touring the

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country. I recently came to this place and have been going about these villages for alms. I have visited you, as I have heard of your master's good deeds and devotion to Buddha. I wish to see your master."

The servant told this to Hyoye, who happened to be in the back yard. Hearing it, he came out in a hurry and saluted the visitor, who, white-browed and wearing a long snowy white beard, had a complexion as bright as that of the boy. He wore a torn, dull, hemp robe and a dirty surplice of the same colour. Carrying his pilgrim's stick, he stood smilingly. He did not appear to be an ordinary priest.

Hyoye seeing him, felt respect for him and ushered him into the parlour, offering him the upper seat.

"Thank you for your visit to this humble house, revered Sir!" he said respectfully. "I regret I did not receive you myself at the door, as I did not know of your coming. Please pardon me."

"Don't mention it, Mr. Aboshi," the visitor replied, "and it is I who am ill mannered by visiting you suddenly and wishing to see you. It was really beyond my hope to be received and greeted by you so politely."

Hyoye saw the priest to be quite indifferent to that for which he had apologized; and he felt easy.

He and his family received the visitor as warmly as they could and served him a dinner, prepared specially for him. After that, the priest said to Hyoye:

"I am glad to be given such a cordial reception by you and your family. Your *fukuden* (piety, obedience and charity) is as wide as the sea, and your kindness as high as the heavens. Well, I wish to tell you something now, as I have visited you for that and not simply to ask you for alms."

"What do you want to tell me about?" Hyoye asked. "Please tell me anything unreservedly, as I shall be pleased to offer you any reasonable alms."

"I know very well how good natured you are," the priest said. "I am not talking to you of alms, but of a thing, which you must bear in mind. That is that these villages will be visited soon by floods. Provide against it at once and have boats in readness, so that you and your family can find a safe way of escape."

Hearing this, Hyoye was startled, but he did not doubt the priest in the least.

"When will the floods will come? Would you tell me exactly about it?" he asked.

"Well, you will have the floods as soon as the stone *sotoba* (a stupa) at the end of the west village sheds blood," the priest replied. "Be most careful not to leave the blood unnoticed!"

Hyoye was more astonished. "I will lay to heart what you say and give notice to the villages, so that all of us can escape," he said, "as it would be merciless to leave all the villagers, except me and my family, to die."

The priest shook his head and said:

"No, no! Don't tell the villagers about it," the priest said. "They are all wicked and are receiving divine punishment for their offences. Even if you should tell them, they would not trust you, as they are sceptical. I do not doubt you will trust me and be safe from the disaster, as you are so benevolent and honest. I'll write for you some Buddhist

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verses."

So saying, he wrote down upon a sheet of paper Buddhist verses with the following meaning:

"A deluge will occur as Heaven's retribution, and the muddy waters rush on.

"You will meet something in the floods and save it, for which you will be amply repaid.

"Don't care about the drifting men; they will be your foes and even return evil for good."

"Remember these verses quite well, as if you should forget or doubt them in the least, you will meet some day a serious misfortune," the priest warned the master as he handed the paper to him.

Hyoye thanked him and read it, but he could not make out what the verses meant. But the priest did not give any explanation of the meaning, saying simply that Hyoye would be able to understand when the time came.

Hyoye stowed the paper away.

"You are white bearded, but you look like a boy. How old are you? Where are you living and what is your name?" he asked.

"I have grown old in idleness. I do not know myself how old I am. Like a floating cloud and running water, I am always moving, and am a poor nameless priest," the priest replied.

As he heard this reply, Hyoye was more convinced of the virtuousness and greatness of the priest and respected him more than before. He offered him as alms some pieces of cloth and five pieces of silver. But the priest did not accept them.

"As I have told you, I am wandering about the country and have no means to keep these alms. I therefore decline to accept them, while I thank you for your kindness," he said.

He then left the house.

Immediately after that, acting upon the advice of the strange visitor, Hyoye engaged carpenters and had five boats built in great haste. The people wondered why and asked the carpenters, who replied:

"The master has been recently visited by a Buddhist priest, who told him floods will inundate this place soon. So he is building the boats to take refuge."

Hearing this, the people ridiculed Hyoye, whom they said had been deceived by the false talk of a miscreant priest and was building useless boats at a heavy cost.

Hyoye told his old maidservant, "Go daily to the west village and watch carefully the *sotoba*, seeing if it bleeds, and if it bleeds, inform me at once," he told her. "Don't neglect this, as you need not do your domestic work in the meantime," he added.

The old woman made it her duty to go daily to the end of the west village and look intently at the *sotoba*.

A few days passed, and in the meantime, many began to wonder at her conduct.

Mataroku, a hunter, residing at the end of the west village, found one day as usual the old woman coming towards the *sotoba*, leaning on a stick. He thought she came to worship at it. But she did not do so, but looked carefully round it and was then leaving. Mataroku watching her with wonder, stopped her and said:

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"I wonder why you have come here and look so intently at the *sotoba*. What is the reason?"

"I was told by my master to observe secrecy. But I'll reveal it to you," she replied. "An itinerant priest told my master that floods will occur, when blood flows from the *sotoba*. So, I come here daily by his order to see if blood is on it, so that he and his family will be safe from drowning. Keep it secret, please."

As she left, the hunter burst out laughing. "Even now-a-days we have among us such a fool," he said to himself "It is impossible that floods should occur in this long draught and the stone *sotoba* should bleed I'll take her in and make her a laughing-stock."

Early next morning, therefore, he brought the blood of a wild boar and poured it on the *sotoba*, after which he waited for the coming of the maid sevant, hiding by the road-side. Soon, she came. She saw blood on the *sotoba!* She changed colour and went back running. Mataroku seeing it, burst out langhing, clapping his hands.

Hyoye saw her coming back in confusion and with changed countenance.

"Why are you so flurried? Have you seen blood on the *sotoba?*" he inquired.

"Yes, sir. That's it, that's it! Escape at once. The calamity is overtaking us!" she cried all in a breadth.

Hyoye, without a moment's loss and in great excitement, had all his family and household effects moved into the five boats, ready for the worst.

It was June (of the lunar calender) and the weather was dry and very hot, showing no indication of any rain and even less of a flood. Towards the afternoon, however, a speck of black cloud appeared in the northwest quarter of the sky. Soon, it spread in all directions, and the sky having grown black, the rain came down n torrents.

This rain continued for a day and a night, and at daybreak of the next day, the river overflowed its banks and inundated both villages, sweeping away instantly all the houses and their belongings. The villagers scarcely had time to take refuge in the mountains at the back. They cried out vainly for rescue, or seeking missing parents or ceildren. The scene was indescribably terrible.

(To be continued)

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THE RED CROSS WITH OF JAPAN

The Late Count Sano's Bust

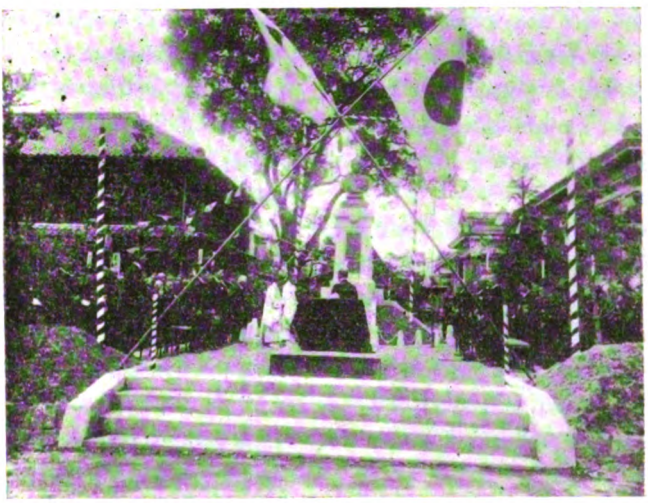
THE erection of a monument in honour of the late Count Tsunetami Sano, President of the Japan Red Cross Society, at Hayatsué in Saga Prefecture, his native place, as one of the Society's undertakings commemorating the semi-centennial anniversary of its foundation, has been completed. Simultaneously, a bust of the Count has been erected in Saga City where he lived in his later years. The unveiling of the bust was solemnly held on April 19. The bust is erected in the front courtyard of the Red Cross Branch on the premises of the Saga Prefectural Office. Its height is five *shaku*, and seventeen *shaku* including the pedestal. The inscription is by Baron Hirayama, President of the Society. It cost Yen 9,700.

Review of the Junior Red Cross

H. I. H. Marshal Prince Kanin, Honorary President of the Japan Red Cross Society, who was present at the general meeting of the Hyogo Branch of the Society on April 12 reviewed 2,600 boys belonging to 37 Junior Red Cross bodies, in Kobe City, after the meeting broke up and gave them a gracious message. On the following day His Highness went to Kyoto where he reviewed 29,000 Red Cross boys of the Associated Junior Red Cross.

Red Cross Contingent to Tsinan

For the purpose of giving relief to the Japanese sick and wounded soldiers now stationed at Tsinan for the preservation of peace in that district, the Japan Red Cross Society recently sent a contingent consisting of one surgeon, one pharmacist, one clerk, thirty-two nurses and two servants, under the leadership of Mr. Kazué Kobayashi, Chief Surgeon of the Corps. They left Tokyo on June 6 and joined the Military Transportation Corps at Ujina.



The Late Count Sano's Bust.

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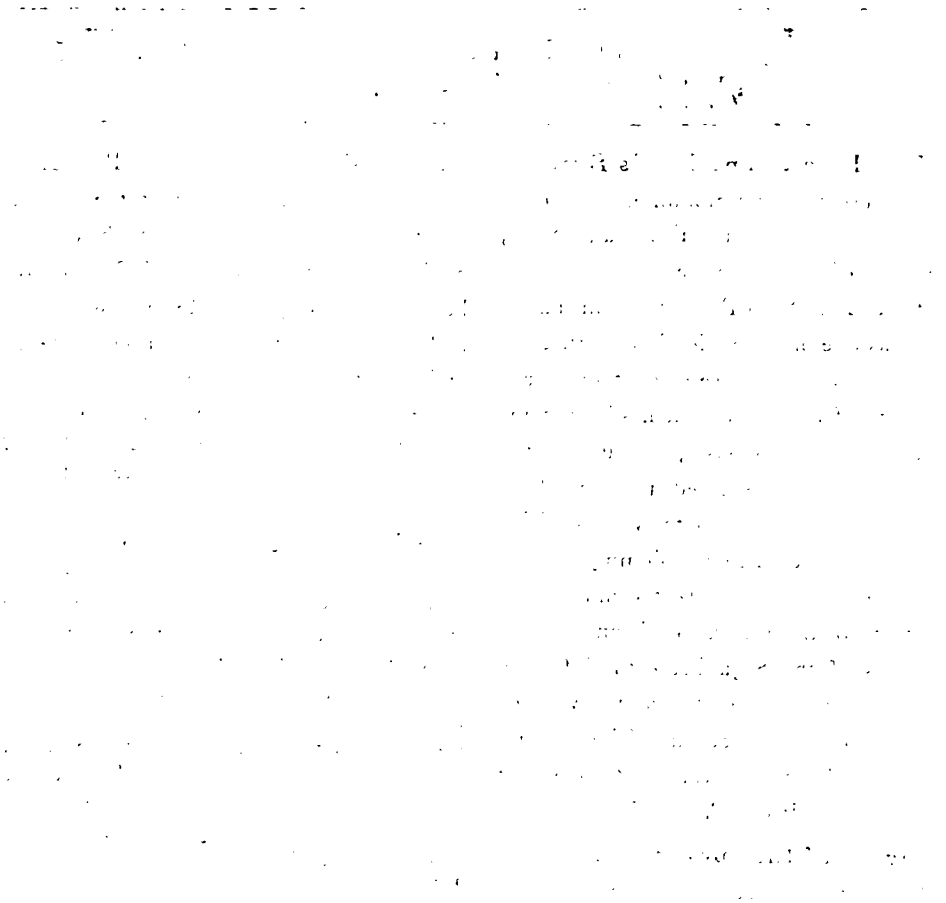

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The Editor's Diary

MAY 7.—The closing ceremony of the 55th session of the Imperial Diet took place today in the Upper House.

May 8.—At a council held at the War Minister's official residence today, it was agreed that Tsinan should be occupied for the time being by Japanese forces pending a proper solution of the Tsinan atrocity question and as a protective measure; that the 3rd Army Division at Nagoya be despatched and stationed for some time to hold control of the Kiaochow-Tsinan Railway; and that decisive measures be taken to defend the Japanese residents in South China, particularly in various districts along the Yangtsze Valley, in the event of any anti-Japanese agitation breaking out.

As the Southern Army, which evacuated the commercial quarters of Tsinan in conformity with the convention started a fresh attack on the Japanese troops, shouting "Down with all Japanese," Lieut.-General Fukuda, Commander-in-Chief of the Japanese Expeditionary Army, took decisive action.

Gen. Viola, a Fascisti leader and aide of Premier Mussolini who was instructed by the latter to bring Italian art masterpieces to Japan to exhibit them, arrived in Tokyo today with 250 pictures. General Viola will hold an Italian Art Exhibition in the Mitsukoshi Gallery for eight days from today.

May 9.—The Third Army Division at Nagoya was mobilized today. The Government published a statement that "this mobilization is only for the purpose of protecting the Japanese residents in the disturbed region in China and as soon as it is found unnecessary to keep them in Shantung they will be withdrawn at once."

The Tsinan Castle was besieged by the Japanese expeditionary troops, and after several hours' fighting some 4,000 men under the command of General Fang Tsin-wu were disarmed by Koizumi's force.

May 10.—Mr. T. Araki, the east-bound competitor in the round-the-world race promoted by the *Jiji Shimpo*, who started from Tokyo on April 6, arrived this morning at Tokyo Station at 6:25 by train. Thirty-three days, sixteen hours, thirty-three minutes and twenty seconds were taken by him in circling the world, said to be a world's record for public means of transport.

May 11.—After a fierce bombardment of the Tsinan Citadel by the Japanese Army, at 2 a.m. it was captured by them, and the Rising Sun flag was hoisted.

May 12.—In view of the distress of the Japanese residents in Tsinan, the commander of the Japanese 6th Army Division provided 2,000 of them with food for five days.

It is reported that national life insurance policies of the Department of Communications at the end of last year reached 11,678,384, the total amount insured being Yen 1,488,103,549.60. It shows,

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as compared with the preceding year, an increase of 1,627,257 policies and Yen 199,340,737.10 insured.

May 13.—According to investigations made by the police attached to the Japanese Consulate-General at Tsinan, 114 Japanese houses were looted, the larger part of which were deprived even of floor-planks, there remaining almost nothing. The damages amount to over Yen 600,-000, while fourteen persons were cruelly killed and more than twenty are missing. As for the casualties of the Japanese Army, forty-six were killed and one hundred and ninety-five wounded.

May 14. —Prof. William Montague of Columbia University sent by the Carnegie Peace Endowment arrived at Tokyo in company with his seventy-one year old mother.

The estimated crop of rice for this year on May 1 amounts to 3,349,991 *koku*, excluding the crop in Okinawa Prefecture, whence reports have not so far come. In comparison with the equivalent period in the preceding year, which showed 29,925,485 *kuko*, there is an increase of 11.4% viz., 3,424,506 *koku*.

May 15.—Her Majesty the Empress, deeply concerned about the Tsinan affair sent a gracious message to the War Office that she will provide the wounded soldiers with bandages personally prepared by her.

May 16.—A touring party consisting of 52 Formosan aborigine men and women, guided by officials of the Aborigine Admistration Section of the Formosan Government-General, arrived at Moji this morning.

May 17.—Premier Baron Tanaka, Foreign Minister *ad interim*, transmitted a statement regarding the maintenance of Japan's rights and interests in China and of the security of the life and property of the Japanese residents, in accordance with the settled policy of the Government, to Gen. Chiang Kai-shek, Commander of the Nationalist Army, and Generalissimo Chang Tso-lin, leader of the Northern Forces, through Consul-General Yada at Shanghai and Minister Yoshizawa to Peking. Simultaneously he invited to the Foreign Office the United States, British, French, and Italian Ambassadors to Japan, to whom he explained the purport of the above statement, for their information.

May 19.—The fiftieth birthday of two foremost poets of Japan, Sadashiro Irako and Yau Yokosé, whs celebrated today in Tokyo.

May 20.—The inauguration ceremony of the 10 kilowatt Broadcasting Station at Shingo, of the Tokyo Radio Broadcasting station, was held today.

May 21.—At 1:30 a.m. the Tokyo citizens were startled by a strong earthquake. Household articles were thrown down, and minor damage was caused here and there. People were much alarmed, and many ran out into the streets. According to a report of the Tokyo Central Meteorological Observatory, the maximum amplitude was 18 millimetres, the length of shock some 9 minutes, and the seismic centre was off the mouth of the Yedo River, about 15 kilometres southeast of the city of Tokyo.

May 21.—The No. 1 aeroplane built in connection with the proposed trans-Pacific flight, had a trial flight today.

Dr. Hideyo Noguchi, world renowned Japanese bacteriologist, who was sent to

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West Africa by the Rockefeller Institute for yellow fever research, is reported to have succumbed to that disease as a result of having been infected during the course of his researches.

May 22.—Baron Keishiro Matsui, the retiring Japanese Ambassador to the Court of St. James', accompanied by the Baroness and their daughter, arrived at Tokyo this morning.

May 23.—The reorganization of the Tanaka Cabinet has at length been carried out. This afternoon at the Akasaka Detached Palace in the presence of His Majesty the installation ceremony of two new ministers was held. Mr. K. Mochizuki, hitherto Minister of Communications, becomes head of the Home Department, and his old portfolio is succeeded to by Mr. F. Kuhara, M.P. and wellknown millionaire.

The Statistical Bureau of the Cabinet published statistics estimating that at the end of 1924 the national wealth of Japan totalled Yen 102,300,000,000 that is, Yen 1,730 per capita.

May 25.—In connection with the recent reorganization of the Tanaka Ministry, Dr. R. Mizuno, Minister of Education, holding himself responsible for certain complications, surrendered his office. He is succeeded by Mr. K. Shôda, once Minister of Finance.

Mr. Ryukichi Matsui, the west-bound participant in the round-the-world trip promoted by the Tokyo newspaper *Jiji Shimpo*, returned to Tokyo today. He took 43 days, 13 hours, 54 minutes, and 48 seconds, going by public modes of conveyance.

May 26.—Imperial sanction was given to the donation of condolence finds from the Household Treasury to the bereaved families of the soldiers killed in Shantung.

May 27.—Today being Navy Day for Japan, commemorating the decisive victory of the Battle of the Japan Sea, in the presence of His Majesty the Emperor a celebration was held at the Suikosha Naval Club at Tsukiji, Tokyo.

Under the auspices of the Educational Section of the Tokyo Municipality a children's movie day was held today. For two hours from 9 a.m. twenty-nine movie halls were opened for school boys and girls to enjoy many interesting pictures regarding education.

May 28.—An Animal Protection Week was started today.

The Japanese Government presented a detailed declaration to the council of the League of Nations in reply to China's complaint regarding the Tsinan affair.

May 29.—According to investigations made by the Agricultural and Forestry Ministry, rice spoiled or leaking from bags due to imperfect packing annually reaches over 3,000 000 *koku*, and the Government is contemplating thoroughgoing remedial measures. It has been decided to found a national rice laboratory, the budget for which is to be introduced in the next session of the Diet.

May 30.—While in aerial maneuvers practising sudden turns, two aeroplanes, piloted by Lieut. J. Sasai and Sub-lieut. H. Ozawa respectively, of the Kagamigahara 1st Flying Corps collided and crashed, causing the immediate death of both pilots.

The Ministry of Finance announces that the specie held by it amounted to Yen 1,246,000,000 at the end of February.

May 31.—It is announced that the

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military maneuvers this fall will take place in Iwaté Prefecture from October 4 to 9.

June 1.—Owing to imperfect coupling, a mixed train on the Sanin line was detailed between Iwami-Masuda and Yokota Stations, and four passengers were killed, and six seriously and ten slightly hurt.

June 2.—A liquor prohibition treaty has been signed by Secretary of State Kellogg ad Mr. Matsudaira, Japanese Ambassador to the United States.

June 3.—Eleven swimming champions to represent Japan in the forthcoming Olympiad at Amsterdam were selected today.

June 4.—In view of the recent rapid increase of traffic accidents in Tokyo, owing to the increase of motor cars, the Metropolitan Police Board has decided to keep a record of the finger prints of those holding driving licenses.

June 5.—The Commerce and Industry Ministry estimates Yen 220,000 for establishing an overseas industrial investigation institute in the next fiscal year. Twelve officials, including four industrial attachés, four industrial deputy-attachés and four industrial elève-attachés are to be stationed at Berlin, New York, Shanghai, and Batavia.

June 6.—A joint conference of the Foreign, War, and Navy Offices and the Military General Staff was held this morning for deliberating on steps to be taken for the replenishment of guard forces along the Peking-Tientsin line. It was decided that as an emergency measure part of the Nagoya Army Division now at Tsingtao shall be transferred to the vicinity of Peking and Mukden for the protection of the life and property of the Japanese residents there.

June 7.—M. Z. Okencki, new Polish Minister to Japan, arrived at Shimonoseki this morning.

Generalissimo Chang Tso-lin, having been wounded on his train in an explosion at Mukden, the Cabinet today decided to despatch a special envoy to express its sympathy.

June 8.—When Premier Baron Tanaka was approaching the reception room in Ueno Station at 9:30 a.m., after arriving by motor car, and being escorted by many policemen and members of the Seiyukai, on his way to Utsunomiya to attend a meeting of the Shimotsuké Branch of the Seiyukai Party, he was suddenly attacked by a consumptive looking man with a dagger in his hand. The Premier had a narrow escape, owing to the quick action of the police, who captured the miscreant.

June 9.—According to the Ministry of Finance, the value of the May import trade exceeded that of exports by Yen 220,789,000.

June 10.—As a result of the election of 85 members, in 24 districts, for the Tokyo prefectural assembly, the anti-government parties have captured a majority of the seats.

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